

15c Per Copy  
\$6 Per Year

# the <sup>NATIONAL</sup> Jewish Post

Published  
Weekly

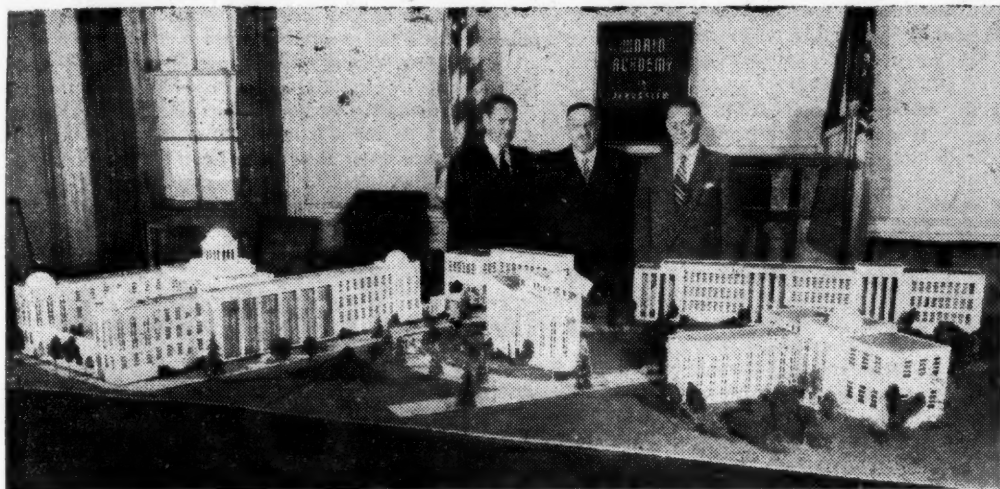
"If You Let The People Know, They Can Act Intelligently"

Friday, Feb. 24, 1956

A NATIONAL NEWSPAPER

Registered as Second-Class Matter  
Post Office, Indianapolis, Indiana.

VOLUME XI — No. 26



## Inspect Model of World Jewish Academy

An architect's model showing how the World Jewish Academy in Jerusalem will look when finally completed is inspected by Rabbi Her-

bert S. Goldstein of New York, chairman of the academy's board of trustees. Looking on are Judge David N. Adelstein, left, and Ben

Glaser, right. The Academy will soon begin printing the first revised edition of the Talmud to be published in 76 years, it was announced by Charles H. Silver, a trustee. Silver, who is president of the New York Board of Education, said the Academy is dedicated to Talmudic and Biblical research and is headed by Chief Rabbi of Israel, Isaac Herzog.

charges that the U.S. branch of the world-wide movement raises funds at a cost of 50 per cent.

In making the serious charge, Gelblum eliminates from his figures monies which are turned over to the JNF by Hadassah, the Pioneer Women and other groups.

Of the \$2.2 million which the JNF raised in the U.S. in 1955 only \$330,000 is credited by Gelblum to clear receipts through the activities of the United States JNF office.

Gelblum wrote that an emissary of the main office of the JNF here was sent to the U.S. some months ago for the express purpose of relieving Fisher of his duties, but found himself unable to carry out his task due to pressures.

The article asserted that the Jerusalem office of the JNF has failed to receive even one report from Fisher about JNF activities.

## UJA Borrows Millions For Jewish Agency

JERUSALEM (NJP)—The United Jewish Appeal has negotiated a \$13 million bank loan for the Jewish Agency, it was reported in the Jerusalem Post here from New York. The new loan is over and above the \$8 million credit the UJA secured for the Jewish Agency last year.

## Daily Says Congress Is Front For NAACP

By NORMAN SHAVIN

National Jewish Post Correspondent

JACKSON, Miss. — The violently pro-segregation Jackson Daily News has declared editorially that the National Association for the Advancement of Colored People is "a front for the American Jewish Congress."

The editorial, by the newspaper's 78-year-old NAACP-hater,

Frederick Sullens, says that the newspaper made an investigation of a group known as "Americans for Traditional Liberties," calling it a propaganda organization "now engaged in vicious attacks on Senator Jim Eastland (D., Miss.), the South's acknowledged leader in the fight for maintenance of segregation."

This body, according to editor Sullens, has asked the United States Senate to take legal action against Eastland.

The editorial declares that its "investigation shows" that "Americans for Traditional Liberties" is a "camouflaged front for the NAACP which in turn is a front for the American Jewish Congress."

The editorial declares that the office of "Americans for Traditional Liberties" is at 40 E. 40th Street, New York, where a desk clerk reportedly said a copy of the alleged attack on Eastland could be secured at the New York office of the NAACP.

## 2d Southern Rabbi Drops Speech Bid

By NORMAN SHAVIN

National Jewish Post Correspondent

STARKVILLE, Miss. (NJP)—A Memphis rabbi has followed the example of a Jackson, Miss., Catholic priest in cancelling his planned speaking engagement during Religious Emphasis Week at Mississippi State College here.



Rabbi Wax was the second Southern Rabbi to decline an invitation to speak at a Mississippi school. Rabbi Milton Grafman of Birmingham withdrew from a similar program at the University of Mississippi on the same grounds (NJP, Feb. 17, 1956).

Rabbi James A. Wax, of Temple Israel, withdrew his name from the list of invited speakers after the Rt. Rev. Msgr. Josiah G. Chatham, of Jackson's St. Richard's Church, cancelled his speech because of "extremist pressures."

RABBI WAX declined to disclose his reasons for rejecting the invitation, but Ernest Price, religious director at the college and secretary of the YMCA which sponsors the religious observance, said:

"I think there's no question but that he (Wax) withdrew for the same reason the Rev. Chatham did. O regret," Price added, that "Father Chatham and Rabbi Wax have seen fit to withdraw."

Rabbi Wax's only comment to newsmen was that he had decided not to speak after "careful consideration of the restrictions on subjects which would be discussed."

HE WAS quoted in a Memphis news story as favoring a plan, first advanced by an editorial in the Memphis Commercial-Appeal newspaper, to form an organization composed of moderates to "preserve mutual trust and understanding—and weed out any threat of strife or violence."

## Tourist Prospects Called Bright

TEL AVIV (NJP)—Tourist prospects for the coming months are extremely good, Theodore Kollek, director of the Government Tourist Corporation told executives of Israel's tourist trade here.

Kollek told the travel agencies and hotel owners that more non-Jewish groups are among the visitors.

derstanding—and weed out any threat of strife or violence."

Rabbi Wax, commenting on the editorial which warned that Christian accord was threatened by "vocal groups representing a militant minority," said:

"No problem is ever solved where there is all feeling and no thinking. Any problem can be solved where there is goodwill, faith, and intelligence. Any organization guided by these considerations can make an invaluable contribution toward alleviating our current situation."

## CHARACTER ASSASSINATION CLAIM IN FISHER ATTACK

NEW YORK (NJP)—Mendel Fisher, executive director of the Jewish National Fund, declined to comment this week on charges published in an article in Maariv, Israel's largest daily newspaper.

The JNF leader claimed the article was of such a vile and personal nature that it was unworthy of a reply. He said it was deliberate character assassination.

Asked why the Jewish National Fund does not supply a financial report to the Council of Jewish Federations and Welfare Funds, which has requested the figures, it was indicated to a reporter for The National Jewish Post that such reports are made to the American Section of the Jewish Agency and also to the JNF main office in Israel.

## Maariv Article Hits U. S. JNF Office

By S. ITZHAKI

National Jewish Post Correspondent  
TEL AVIV (NJP)—A bitter attack on Mendel Fisher, executive director of the Jewish National Fund in the United States, was made in Maariv, Israel's largest daily newspaper.

Written by Arie Gelblum, who was correspondent for Haaretz, another Israel daily, in the U.S. for several years, the article

## National Jewish Post To Open Offices In Israel—Charles Roth To Be Head

NEW YORK (NJP)—The National Jewish Post will open offices in Israel on April 16, to increase press coverage of the Holy Land. New York bureau chief, Charles Roth, will leave for Israel on Mar. 8, aboard the SS Fredrick to head the new bureau and will maintain offices in Jerusalem.



ROTH

Present plans call for a limited amount of advertising space in the Jewish Post to be sold for Israel pounds. The Post will be obtainable on Israeli news stands and by yearly subscriptions payable also in Israel pounds.

Opening of the Israel Bureau is being scheduled to coincide with the eighth anniversary of Israel's Independence day. During his one-year stay in Israel, Roth will also serve as correspondent for the American Broadcasting co.

## Hopkins, In Another Warning

## Not All Voices Oppose Arms To Saudi Arabia

NEW YORK (NJP)—Not all the voices raised in connection with the shipment this week of light tanks to Saudi Arabia were opposed to arming the oil-rich Arab nation.

Garland Evans Hopkins, who has recently been warning U.S. Jews as to what they might expect if they continued their Zionist activities, was reported in the New York Times as charging that opposition to the shipment of tanks was, "out of all true proportions."

The vice president of the American Friends of the Middle East then issued another of his periodic warnings, or threats, depending on whether you are a Jew or not.

"This incident serves to alert the American people to the extent to which partisans of Israel in this country will go in putting Israel's interests ahead of those of America and the free world."

He said Saudi Arabia had consistently rejected Soviet arms' offers. Refusing arms to Saudi Arabia under the existing treaty

meant immediate abrogation of the treaty by Saudi Arabia. He predicted Ibn Saud would then accept Soviet aid, and the U.S. would lose the Dharan base.

Another voice in support of sending the tanks came from Wallace Murray, former director of the State Department's Office of Near Eastern and African Affairs. "In instances such as this," he said, "the U.S. must act to protect its interests and those of the free world rather than the interests of any specific friendly nations."

## Peace, It's Wonderful

## No War On At Least One Front, Says Schwartz, Fund-Raising in U. S.

JERUSALEM (NJP)—There is peace in Israel in one phase of its activity—if not on Israel's borders.

That is fund-raising in the United States.

Joseph Schwartz, head of the Israel Bond drive, now on a visit to Israel to confer with government authorities, came with only messages of encouragement, and not as on his previous visits, to complain about conflicts with other fund-raising arms of Israel in the United States.

Schwartz told reporters that the United States Jewish community is determined that Israel's security be strengthened and its economic independence bulwarked.

The Czech-Egyptian arms deal had an immediate effect on American Jews and was credited by Schwartz with being responsible for the 20 per cent increase in Bond sales over last year.

The Jerusalem Post said Schwartz told the Jerusalem Journalists Association that the greater the danger, the greater the response.



## Social Work Prof. Sees Jews As Hardly Better In Giving

By LILLIAN JACOBSON

TORONTO, Canada (NJP)—The commonly held belief that Jews are instinctively generous supporters of charitable causes and that Jews give a great deal more of their money, time or effort for local, national and international causes was debunked by Dr. Albert Rose at the 16th regional conference of the Canadian Jewish Congress here last month.

Dr. Rose, assistant professor in Social Work at the University of Toronto, said he recognized only the partial validity of these generally accepted views.

HE SAID it is doubtful that Jews are more charitable than other religious or ethnic groups, although he conceded that Jewish giving is more obvious or better organized than that of other groups.

If Jews do give to charity in what appears to be a generous fashion in proportion to others, the extent of their giving has been overestimated, if one considers their capacity to give, he asserted.

Dr. Rose is chairman of the research committee of the Canadian Jewish Congress, central region.

REFERRING TO the view that Jews as a group support worthwhile charitable undertakings, the professor said that this belief is no more intensive than it is in any member of our society, whatever his religious or ethnic grouping.

The fact is, he added, that Jews have been more fortunate than certain other groups in campaigning for funds, which may be due to the proximity among all members of a minority group, the prestige and status ascribed to campaign officials and to a successful campaign and the loss of these

in the event of failure, or perhaps to some cultural trait.

ANALYZING THE reason why Jews give, Dr. Rose listed the following:

● Because they have a strong identification with Israel.

● Because it is a family or personal tradition to contribute generously.

● Because needs are presented in the most poignant and heart-rending way.

● Because giving brings prestige, status and power.

● Because the organization for giving makes it difficult for them to avoid giving.

● Because they have been poor and they would help others in need.

● Because they have nearly exhausted the variety of ways of spending their money.

### Campaign To Arouse Nation Begun

#### Israel League Wants More Births, Reports Sharp Baby, Marriage Drop

TEL AVIV (NJP)—A sharp slump in Israel's birth rate was announced here recently by the newly formed League for the Encouragement of Births.

The league's memorandum, sent to Knesset members, the press, and hundreds of physicians, lawyers, and social workers, pointed out that the 1955 birth rate per 1,000 Israeli Jews was 26.23.

By comparison, in 1950 the rate was 32.96; in 1951, 31.57; in 1952, 30.23; in 1953, 30.37, and in 1954, 27.35. Also by comparison, the birth rate among the Arabs in the neighboring countries is the highest in the world, more than 52 per thousand inhabitants.

Another league disclosure was that marriages have also dropped sharply, from 14.54 per 1,000 in 1950 to less than eight, in 1955.

### Weizmann's Sister To Practice Medicine

HAIFA (NJP)—Dr. Miriam Weizmann Savitzky, sister of Chaim Weizmann, Israel's first president was settling down in Rehovot, following her arrival here from Russia with her husband. The petite grey-haired physician said she was still full of energy, although she is 64 years old, and having practiced medicine for 35 years, planned to continue her work in Israel.

She visited the grave of her mother, Rachel Weizmann in Haifa, before coming to Rehovot, where she plans to live with a sister, Anna, who works at the Weizmann Institute.

## Holmes Tract Fund Tops \$500; 250,000 More Being Ordered

As 40,000 copies of the Holmes' Sermon were being mailed this week in answer to requests from Jewish Post readers, the Fund to publish the Sermon in metropolitan daily papers topped \$500.

Three large checks for \$25.00 led the contributions. The fund now stands at 10 per cent of its \$5,000 goal, but is expected to spurt as the 40,000 new readers of the Sermon make their contribution.

Editors of The Post still held out the hope that larger checks, some for \$100 and more, will be forthcoming. Contributions in this amount will be needed if the goal is to be reached.

Negotiations to place an order for 250,000 copies of the Sermon with a printer are being made this week, preparatory to the appearance of the first ad in a metropolitan daily. It is expected that fully that many copies of the Sermon will be required to fill the requests for them when the general public reads it for the first time in a metropolitan daily newspaper.

Total distribution of the Sermon, the costs for which were borne fully by The National Jewish Post, now stands near the half-million mark. This does not include the new order for a quarter of a million copies just being placed.

RECEIVED PREVIOUSLY	
Joseph Abbell, Chicago, Ill.	\$454.00
M. Sandlin, Tulsa, Okla.	25.00
The Stone Charitable Foundation, Inc., Brockton, Mass.	25.00
Harry Gottlieb, Fall River, Mass.	15.00
Anonymous, Orlando, Fla.	10.00
William Horowitz, Butler, Pa.	10.00
Congregation Ohavas Chesed, Philadelphia, Pa.	5.00
B. Eberlin, Chicago, Ill.	2.00

TOTAL TO DATE .....\$566.00

### Lie Blames Arabs, Enmity Bars Peace

By EVA SCHEER

National Jewish Post Correspondent  
OSLO (NJP)—Trygve Lie,

former secretary-general of the United Nations, told a joint meeting of the Society Norway-Israel and the Norwegian Zionist Organization that the Arab countries are to blame mostly for the tension in the Middle East. He said their lasting implacable enmity against Israel is preventing peace.

Lie said Israel is the most important democratic outpost in the Middle East, and asserted that it is vital for the peace of the world that Israel be allowed to work out its problems in peace.

The former UN official expressed his faith in the decisions of the Security Council. Referring to the Arab refugees, Lie said it was unthinkable that they be repatriated to Israel. A great part of the refugees, he said, came from the so-called democratic outpost in called Arabic part of Palestine.

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## IN NEW YORK...



### COMING EVENTS

Exhibit dedicated to "The Jews and Medicine." Display of literature dealing with relationship of Jews and Judaism to the medical arts from the Bible to modern times. Mendel Gottesman Library of Yeshiva University, Amsterdam Ave. and 186th St.

Wednesday, Feb. 29. Purim Party, auspices Women's League for Israel. Park Royal Hotel, 23 West 73d St. 1:30 p. m.

Sunday, March 4. Forty-Year

Jubilee Dinner, commemorating 40 years of service to the American Jewish Community. Histradruth Ivrit of America, Commodore Hotel. 6 p. m.

Thursday, March 8. Reception honoring Attorney General Jacob K. Javitz, given by the Board of Trustees of Bar-Ilan University. Sherry - Netherland Hotel. 5:00 p. m.

Thursday, April 5-8. 1956 Biennial Convention of the National Jewish Welfare Board. Highlight: Panel discussion on "Individuality and Conformity." Waldorf Astoria Hotel.

### THEATRE and MUSIC

"The Diary of Anne Frank," starring Joseph Schildkraut. Cort Theatre, 48th St. East of Broadway. 8:40. Matinees Wednesday and Saturday.

Thursday Evenings to March 15. Yeshiva University Film Society present series of films of unusual interest. Private screenings at Riets Hall, 526 West 187th St. 8:30 p. m.

Saturday, March 3 and March 4. Israeli Dance Concert, arranged by Fred Berk. Guest artist: Janet Collins. YMHA, 1395 Lexington Ave. 8:40 p. m.

Saturday, March 10. Music Festival featuring stars and music of Israel to benefit Bar Ilan University. Forest Hills High School, Long Island, New York. Auspices Mizrahi Organization of America.

### CULTURAL

Monday, Feb. 27. Lecture by Dr. Gregory Zilboorg on "Individualism and Social Pressure." Third in a series of five lectures entitled "Psychiatry and Culture." YMHA, 1395 Lexington Ave. 8:40 p. m.

Tuesday, Feb. 28. Lecture by Dr. Rose Franzblau, "The Tuesday, March 13. Lecture by Yehuda Hellman and Rabbi J. Lelyveld, on "Can A Jew Live

A Full Life Outside Of Israel?" Jewish Omnibus Series. YMHA, 1395 Lexington Ave. 8:30 p. m.

Monday, March 20. Lecture by Maurice Samuel, on "Toynbee and the Jews." Jewish Omnibus Series, YMHA, 1395 Lexington Ave. 8:30 p. m.

Problems of Jewish Personal Adjustment in Modern Society." Jewish Omnibus Series. Theresa L. Kauffman Auditorium, 92d St. and Lexington Ave. 8:40 p. m.

### ART

Jewish Museum Exhibits. Early American Synagogues and The Synagogue Today; Jewish Ceremonial Art of Europe and the Near East; The World of the Lower East Side. Jewish Museum, 5th Ave. at 92d St. Monday, Thursday, 1-5 p. m.; Sunday, 11 a. m.-6 p. m. Closed Friday and Saturday.

### National Organizations

American Jewish Congress, 15 E. 84th Street  
Anti-Defamation League of B.B., 515 Madison Ave., New York 22 N Y  
Farband Labor Zionist Order, 45 E. 17th St. N Y 4. OR 3-6500  
Jewish National Fund, 42 East 69th St., New York 21 VA 6-3780  
Kashruth Supervisors Union, 205 W 14th St., AL 5-7330  
National Community Relations Advisory Council, 9 E 38th St. MU 5-1606  
Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200

### Religious Services

Congregation  
B'NAI JESHURUN  
88th St., West of Broadway  
DR. ISRAEL GOLDSTEIN, Rabbi  
WILLIAM BERKOWITZ, Associate Rabbi  
ROBERT H. SEGAL, Cantor

Saturday, Feb. 25, at 11 A.M.

DR. ISRAEL GOLDSTEIN  
Will Speak On  
"JEWISH HAMANS - A PURIM CAUTION"

Sat. Eve., Feb. 25, at 6 P.M.  
Purim Eve Service and  
Reading of Megillah

### NIGHT CLUBS, RESTAURANTS and CATERERS

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# Survey Finds Jewish Homes Closed; Gentiles Take Kids

NEW YORK (NJP)—The inability of Jewish agencies to find Jewish foster homes for Jewish children was made clear this week as Jewish Post reporters sought an answer to the question of why Jewish children were being placed in non-Jewish homes (NJP, Feb. 10, 1956).

From New York, Denver, and Philadelphia came the same story—Jewish families are not taking in the Jewish children, so they must be placed in non-Jewish families.

A spokesman for the Jewish Child Care Association (JCCA) here told The Jewish Post, that Jewish foster parents are not interested in taking in youngsters under the age of two, necessitating their being placed in non-Jewish homes. Some 50 such tots, for whom Jewish homes can't be found, are in non-Jewish homes, The Post was told.

UNDER NEW YORK state law, children over two cannot be placed in homes of different religion, while those under two can be placed in such homes only for a maximum of three months.

In Philadelphia, the Association for Jewish Children issued an urgent appeal last week for temporary foster homes for about a half dozen babies under three years old. "Unless homes are found for these babies," the statement pleaded, "they may have to wait in shelters or institutions and be deprived of the individual love only a family can give." The statement said the call was not the result of a momentary emergency, but was a "continuing need."

In Denver, the Jewish Family and Children's Service has launched an intensive drive for foster homes. Unless homes can be found, the JFCS said in The Intermountain Jewish News that the "lack of Jewish foster

homes in Denver has resulted in emergency placements of children in non-Jewish homes."

MEANWHILE The Post learned that the only Jewish adoption agency in N.Y.C., the Louise Wise Center is forced to follow the same course as JCCA.

Prior to placing an infant for permanent adoption, a home is required for several months. As no suitable Jewish parents are interested, the agency has been placing such infants in Gentile homes, according to Mrs. Florence Brown, director of the Wise Adoption Service for the past seven years.

Mrs. Brown, who has been in child welfare work some 20 years, told The Post that they advertise the need in Westchester newspapers, hold meetings, etc., to find prospective Jewish foster parents, but the response has been nil.

IT SEEMS that Jewish parents become so attached to a foster child that they cannot part with them when the time arrives, Mrs. Brown explained. "Thus we hardly ever suggest to couples who seek permanent adoption (some 1,000 annually with more than 850 being turned down for lack of babies) that foster children, so plentiful, is their answer. Such children would not fill their needs."

Demand is great by Jewish

## SHERER WOULD INCREASE PAY TO FOSTER PARENTS

By JEANETTE RACHMUTH HERSCHAFT

National Jewish Post Correspondent

NEW YORK (JP)—"We must ransom at any price a Jewish child in a foster Gentile home," Rabbi Morris Sherer of Agudah Israel of America pleaded to this reporter.

Throughout Jewish history, he stated, the greatest mitzva has been to save a Jewish child from a non-Jewish home. The Jewish Child Care Association is not going far enough to secure Jewish foster homes, Rabbi Sherer charged.

Putting it simply, it's a monetary question, the Agudah Israel spokesman, said. About \$70 monthly plus clothing and medical expenses is paid foster parents for each child.

"If the JCCA would cross the price-barrier they'll get Jewish foster homes, Sherer predicted. He outlined a simple plan which, he believes, will assure that no Jewish child be placed in a foster Gentile home.

HE PROPOSED a special committee be organized by JCCA empowered to cross the price barrier. In the event that a Jewish child can only be placed in a Gentile foster home than this committee would go into action, authorized to offer payment in excess of the set amount.

"No price is high enough to pay in order to insure Jewish surroundings to a Jewish child. It is a sanctified obligation," Rabbi Sherer states that annually such a committee would not spend more than several hundred dollars beyond their budget, small enough to save our children," he said.

The JCCA informed of the plan by The Post stated that rates are not changed overnight. The current rates are aligned with those of other denominational foster homes and with



RABBI MORRIS SHERER  
Money As Solution

those conducted by New York City.

THE JCCA believes money is not the issue but rather Jewish people's interest. There are now 750 men and women who serve as Jewish foster parents. The need is for more to apply. (In New York City phone Templeton 8-4500. In other states, phone your local Jewish Child Care Service.)

As the rest of the story in The Post revealed that some 50 children were being reared in foster Gentile homes, Rabbi Sherer said he received letters from all parts of the country expressing shock and requesting information on rectifying the situation.

couples for permanent adoption on them to the never-ending and tragically lacking in foster need. adoption where the supply is great.

The Jewish Child Care Association stated they have a constant campaign to find Jewish foster parents for the under 2 age bracket. Literature is sent to the rabbinate, sisterhoods; meetings are held; advertisements placed; spot radio announcements; all addressed to the Jewish community to awak-

THE JCCA of New York feels it carries on the campaign to the best of its ability. Only a handful of Jewish homes are needed for the under 2 bracket. (It is to be understood not all homes who are willing to open their doors can meet the requirements.) The largest Jewish community has not responded to the call. For some reason it is a mitzva ignored.

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Before you turn to the next page... please tear out the coupon below and mail your contribution. Make it \$54, \$35, \$18, \$9 (for one child), \$5—to feed as many children as you can afford... but do it now, for every dollar counts... and every minute counts.

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## Tit For Tat — Head of Anglican Christian Mission to Israel Becomes Jew

By LEO HEIMAN

National Jewish Post Correspondent

Jubilant in missionary circles over the conversion of kibbutz beauty queen Miriam Epstein (NJP, Dec. 16, '55) to Catholicism and entrance into a nunnery has been somewhat dampened recently when the head of the Anglican Christian Mission to Israel became converted to Judaism.

Reverend Steele came to Israel several years ago to convert Jews to his faith. In order to be able to convert the Jews, he studied their religion.

LATER, AS he became more and more interested in Judaism, he turned from talking Jews

into converting into talking them into sticking to their faith. This went on for about a year, until he was denounced as a renegade and recalled to Britain as "unsuitable and negligent."

Back in Britain, Steele contacted the English rabbinate and asked them for books on Judaism. Meanwhile, friends he had made in Israel sent him Hebrew textbooks, and newspapers and magazines, and he perfected the Hebrew he started to learn in Israel.

Finally he wrote his superiors that he was changing his faith, visited the English rabbinate

and converted, and then, as a Jew, went to the Israel consulate and received a visa under the Law of the Return.

NOW BACK in Israel, Steele speaks a fluent modern Hebrew, is growing a short beard, and has joined a religious kibbutz maintained by the Hapoel Hamizrachi.

He wanted to become a "Jewish missionary," but the rabbinate informed him that the Jewish religion has no missionaries and is not looking for converts. In fact, the rabbinate uses every argument it knows to discourage non-Jews from becoming Jews.

## ST. LOUIS RABBIS DECLARE WILNO, ZION NOT KOSHER

ST. LOUIS, Mo. (NJP)—In a special issue of its bulletin, the Vaad Ho'eh here declared that the "isur" (prohibition) against the Wilno Sausage Co. and the Zion Brand, an affiliate of the David Berg Co., both of Chicago, as being non-kosher was still valid.

The bulletin said the reason the products were not kosher was because the firms who manufactured them also operate non-kosher departments under different names out of one single plant. "No effective separation could be enforced," the bulletin stated.

The St. Louis Beth Din (Court of Law) asserted that only the Sinai Kosher Sausage Co. prod-

ucts, the Best Kosher Sausage Co., both of Chicago; the Osherowitz Kosher Sausage Co. of Cincinnati, and the Feinberg Sausage Co. of Minneapolis, of all firms selling kosher delicatessen in St. Louis, were adjudged kosher.

The bulletin also warned its readers against the "very deplorable and confusing situation . . . in the food industry with regard to shortening used in preparation of bakery goods."

### 11,326 FROM JORDAN

JERUSALEM—A total of 11,326 tourists crossed into Israel through the Mandelbaum gate here in 1955, the Israel Government Tourist office has announced.

THE POST is the only Jewish paper which maintains a fully staffed bureau in New York City.

## Old Home Sponsors Hear Old Homes Outmoded

NEWARK, N. J. (NJP)—

Homes for the aged are becoming as outmoded as orphan asylums, according to Harry Levine, consultant for the New York City Department of Welfare.

Ironically, Levine stated this belief in an address before sponsors of the Daughters of Israel Home for the Aged and the Jewish Community Center of Essex County in Newark last week. Stressing the need to keep old persons out of such homes as long as possible, Levine said:

"The poorest furnished room in the community is better for an old person than the best home for the aged."

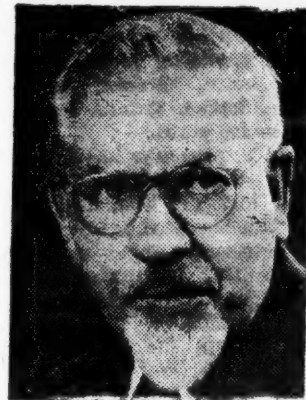
## Paper Threatens Jews On Carol Singing

BOSTON (WNS)—"Persistence by any small Jewish minority to prevent the singing of hymns in schools is going to cause a very unfortunate reaction on the Jewish people in Vermont" a recent front-page editorial in the Burlington, Vermont, Daily News stated. The editorial declared that America is a Christian country, according to the Jewish Advocate.

The Daily News rebuked the Vermont Jewish Council for suggesting, in its own publication, that the public schools are not the place for the singing of Christian hymns. Council leaders reminded Vermonters of the historic American tradition of church-state separation, according to Advocate columnist Sol Kolack, who lauded Vermont Jewry for not cowering before the paper's attack.

## First Mystery Person Named He Is Mordecai Kaplan

Irwin Hirsch, 10101 South Union Avenue, Chicago, Ill., won The National Jewish Post's first Mystery Person Contest with the correct guess of Dr. Mordecai M. Kaplan.



DR. MORDECAI M. KAPLAN

The first hint for this week's new Mystery Person follows:

It's hard to say whether the Mystery Person's interest is greater in Jewish or general affairs.

Don't forget the Mystery person can be either a man or a woman although the current Mystery Person is a man.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, Feb. 27. In case of a tie, the prize money will be divided equally among the correct answers. Answers should be addressed to the Mystery Person Contest, National Jewish Post, P. O. Box 1633, Indianapolis 6, Indiana.

### MYSTERY PERSON CONTEST

National Jewish Post

P. O. Box 1633, Indianapolis 6, Ind.

The name of the Feb. 24 Mystery Person is:

Name of Contestant \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

## Peace More Important Than Win Over Arabs

DAYTON, O. (NJP)—"Peace holds the British Government's is even more important to Israel Africa Star for her part in the than winning at war," a woman desert fighting against Rommel's Afrika Korps during World War II, said all progress in consumer goods is stymied by defense production. "We really and truly want peace," she asserted

Lt. Col. Ruth Berman, who

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## At 101, He'll Be Oldest Applicant To Seek U.S. Citizenship

By ALFRED G. ARONOWITZ

National Jewish Post Correspondent

EAST PATERSON, N. J. (NJP) — At 101, Talmud-reading Jacob Kaminsky is about to become the oldest known applicant for citizenship in this country.

After 73 years of residence in the United States, Kaminsky, who was born in Poland, Jan. 19, 1855, will file his application for naturalization because he wants his "too-many-to-count" great-grandchildren to know "I was an American citizen."

EDWARD SHAUGHNESSY, district director of the Immigration and Naturalization Service in New York, said there is a possibility that some refugees seeking citizenship on entry to this country may have been older than Kaminsky. But he added that Kaminsky is "probably" the oldest long-time resident of the United States to do so.

Kaminsky, who lives in a suburban apartment here with a daughter, Mrs. Alcie Levenstein, smoked cigars and, until he was 80, never took a vacation. He attributed more than a century of vigorous good health to "the grace of God and control of temper." In recent years, nevertheless, the centenarian has limited himself to two meals a day, consisting of eggs, juices, fruits and soups.

"AND A GLASS or two of brandy every day helps my circulation."

Kaminsky, who has six children and three grandchildren, was himself an only child and an orphan. He was educated in a Hebrew seminary in Poland before coming to this country in 1883. He settled in Brooklyn, founded a wheelright firm and built chassis which he designed himself for horsedrawn ice and milk wagons.

Now on "permanent" vacation, Kaminsky does little else but talk with friends and read the Talmud.

"He is, however, still capable," Mrs. Levenstein said, "of making us all feel like slouches."

## Tuscaloosa Rabbi Hits Alabama Riots

TUSCALOOSA (NJP)—Rabbi H. A. Fischel joined with other members of the clergy in denouncing the violence at the University of Alabama here.

Speaking at regular Friday night services, Rabbi Fischel asserted that the Bible calls for the dignity of mankind. "At no place," Rabbi Fischel continued, according to the Jewish Monitor, "does it call for mistreatment of another race or for declaring one race better than another."

Deploring the violence, Rabbi Fischel said both Christians and Jews were persecuted in early history, and that if Christian or Jew turns persecutor he betrays history and his faith's highest ideals.

Rabbi Charles Marintinband, of Hattiesburg, Miss., president of the Southern Kallah, an association of rabbis, joined with other Southern religious leaders in condemning the violence at the university.

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## Big Gains In Enrollment Shown At Religious Schools

### N. Y. Jewish Girls Half As Educated As Boys

NEW YORK (NJP)—Jewish girls here are only about half as much educated as boys, if their enrollment last year in Jewish schools here is any indication.

RECORDED 1954-55 enrollment by sex in the schools showed 53,767 boys and 24,909 girls. Divided into elementary and secondary categories, 49,161 boys and 22,897 girls were in kindergarten and elementary schools, and 4,606 boys and 2,012

girls were in high schools. In addition, there were 19,612 elementary and 562 secondary pupils whose sex was not recorded.

Suburban high schools recording sex showed more girls than boys, 423 to 342, with 557 unrecorded.

THE PROPORTION of girls was highest in the Yiddish schools, where they outnumbered boys. It was higher in non-congregational than congregational schools.

Since 1951-52, according to the same report, total enrollment in

Jerusalem (NJP)—In a

dispatch from its New York cor-

respondent, The Jerusalem Post

here asserted that the U.S.

Grant-in-Aid for this year will

be cut in half—to \$20 million.

In setting this figure, the U.S.

is taking into account the \$28

million in kosher meat sold to

Israel in the last two months.

New York area Jewish schools has increased 34 per cent, or 128,676.

THE INCREASE was broken down to show a 57,430 pupil, or 28.3 per cent, increase in weekday elementary schools, and a 1,648 pupil, or 6.1 per cent, increase in weekday high schools. All-day elementary and high schools showed increases of 19,683 and 4,509, 30.7 and 37.8 per cent, respectively. One-day schools showed increases of 43,061 and 2,345, 44.5 and 48.5 per cent, respectively.

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## The U. S. Jewish Community's Role In Domestic and World Politics

NEWARK, N. J. (NJP)—"The highly inflammatory Arab-Israel tensions are not a Jewish problem but a national and world problem and are a manifestation of the basic struggle between freedom and oppression that is the great issue in today's world," declared Isaiah Minkoff, Executive Director of the National Community Relations Advisory Council. "This is the answer" he said, "to those who cry 'Take the Middle East controversy out of American politics.'"

Minkoff spoke before the luncheon session of the second annual conference of the New Jersey Jewish Community Relations Council at the Carlton hotel here.

REFERRING indirectly to Secretary of State John Foster Dulles' recent request that the Arab-Israel controversy be kept out of politics, Mr. Minkoff stated: "In a democracy, how to resolve an international issue of this magnitude becomes a domestic issue. It would be one thing for responsible political leadership to exercise real political statesmanship and agree not to play politics with such issues. But to put it on the basis that public criticism of what the authorities are doing is bad for the nation and is to be either blind or callous to the true meaning of democracy."

"Unhappily, this tendency toward taking controversial matters out of public discussion appears to be gaining ground. One presidential aspirant has proposed that the question of public school desegregation be taken out of politics. We are cautioned against raising publicly issues on which the religious groups in our country may be in conflict. If this continues, what will happen to that freedom of discussion in the market place of ideas on which we have so long prided ourselves?"

"To shut off this free exchange is to throttle the very breathing of a democratic society. That these suggestions should have been seriously made by responsible people and seriously entertained is somewhat

### Post To Present Texts Of Important Speeches

The Post hopes to be able to resume a practice, discontinued for some years now, of giving readers as nearly as possible, complete texts of addresses of importance in the United States Jewish community. The accompanying talk by Isaiah Minkoff will be followed by other equally significant speeches in the future:

frightening. For it suggests that we are growing increasingly receptive to a very dangerous notion—the notion that to conserve our strength in this time of world crisis we must voluntarily submit to limitations upon our freedoms.

"THIS IS CUT from the same cloth as loyalty oaths, book and movie censorship, McCarthyism, and McCarranism. I deny that it is a valid approach to our problems. Even in wartime, when pressures toward conformity and non-critical acceptance of official decisions were at their height and when we were actually faced by military aggression, we successfully resisted numerous attempts to shut off public debate and criticism. Our ultimate triumph over totalitarianism rests upon our preservation of freedom, not on our gradual and unrealizing abandonment of it."

Minkoff stated that every failure in America to assure freedom for every dissenter or minority group weakens our struggle against world Communism. "World Communism threatens everything that we stand for—the dignity of the individual, freedom for men to speak and write and worship according to their consciences, freedom from political oppression and police persecution, equality of opportunity without regard to race or religion or nativity."

"WHILE GENEVAS come and go, we all know that the Soviet is in a state of war with the free world. The war is sometimes hot, sometimes cold, sometimes not quite one or the other. It is a war of power, a war of nerves, and above all, a war of ideas."

"The Communists have one weapon the Nazis never had. They have an ideology—a universal appeal. This is their Trojan horse. They export it to every part of the world, in models carefully designed to appeal to the people before whom it is displayed. To the oppressed it promises freedom, to the exploited it promises liberation, to the rejected it promises acceptance, to the impoverished it promises substance, to those who are ground into the dust it promises an opportunity to rise up."

In this disguise, Communism insinuates itself, gains friends

and adherents. And when the time is ripe, it puts aside the masquerade and shows itself in its true colors. But by then it is often too late. Its victims are doomed. They are in a bondage worse than the one they thought they were fighting against."

"IN THIS sort of ideological warfare, we of the free world are novices. We have been pretty largely caught off balance by the Communists. Our military leaders are beginning to recognize the role played by this ideological warfare. But they still have far to go before they appreciate the full implications of what it means to fight an ideological enemy on a world-wide battlefield."

"Here is where community relations come in. We have to win the ideological war with Communism in every corner of the earth."

"We are a public relations-minded nation. It ought to be a-b-c to us that to stop Communist infiltration any place in the world, the people there have to be motivated to actively not want Communism and actively to want what we have to offer. We have to make these people believe in us, believe that by lining up on our side they will stand to gain in freedom and that by letting themselves fall for the Communist line they stand to lose."

"WE ARE NOT going to do this by governmental pronouncement or by propaganda broadcasts alone. We can do it only by wisely planned action. We must gain the minds of men; we must convince them to believe in us. And for this purpose, we shall have to join, every one of us, in our communities in our clubs, our organizations, in our private acts as citizens, in demonstrating what we ourselves believe in, and in practicing the way of life that we are trying to sell. The rising peoples of the Orient and Africa are waiting to be shown."

"The world today establishes new dimensions for Jewish community relations."

"In defining our field in terms of purpose, Jewish community relations is oriented to the protection of basic freedoms, the maintenance of equality for all, fair play and dignified human relations. We are committed to the programs we have developed because of their moral rightness—and because we recognize that they are in our own enlightened and far-reaching best interests as Jews."

"SIMILARLY, in the all-out struggle that is being waged today against Communism, American self-interest demands that we pursue a policy of equality—that we give evidence of a lively appreciation of the human relations values in this struggle. Parochialism and isolationism can only defeat our aims."

"For many years, our community relations agencies have sought to obtain changes in our national immigration policies, to bring them into conformity with the traditions of America as a land of promise, a haven from oppression, a nation of free men, equals before the law. Many

considered this to be a Jewish community relations issue."

"But it was raised to the stature of a national issue, on which candidates and parties found it necessary to declare themselves. Last week, the President sent a special message to Congress advocating certain changes and other amendments in the McCarran-Walter Law. These changes, while they fall short of what we have long advocated, will, if enacted, move us significantly toward a more decent, humane and equitable immigration policy and make an enormous impress upon the peoples of the whole world, marking a major gain in the world-wide ideological struggle."

"THE DESEGREGATION struggle in our Southern states is a factor in this world-wide conflict; our national leadership must see it in this light; hopefully the white South may be brought to understand the implications of its doctrine of white supremacy for the gigantic world crisis we confront. The Jewish communities in those states must make an agonizing appraisal of their role, of the consequences over the long run to themselves and to the Jewish community as a whole of whatever stands they may take today on the desegregation issue, in relation to the White Citizens Councils, and so on."

"... Without entering into international affairs or Israeli politics, Jewish community relations agencies have been committed over the years to contributing toward an understanding of the issues involved in the Middle East and the role that Israel plays in that critical area, as well as to the counteraction of the often clearly anti-Semitic propaganda disseminated in this country by the Arabs and their cohorts."

"An international problem of the first magnitude is posed today by the Russian-abetted Arab drive to destroy Israel. This must be viewed in the big context of the Russian drive for hegemony in that part of the world, with all its potential consequences."

"THE AMERICAN Jewish community is confronted here with a major problem in community relations. American Jews feel a strong affinity with the people of Israel, stemming from deep cultural identifications and philanthropic interest. One of the goals of Jewish community relations work is the creation of conditions that contribute toward creative Jewish living. The

survival and flourishing of Israel is beyond cavil a factor in creative Jewish living today. And beyond this, the crisis in the Middle East, with Israel cruelly endangered, has created community relations problems in the more immediate framework of the American scene."

"Notwithstanding the manifestly serious international aspects of the Middle Eastern crisis, there are groups both here and abroad which, for their own purposes, are spreading the distortion that the issues are not truly American issues but are of concern only to Israel and to the American Jewish community. The American people generally want international peace with justice for all nations. They know little about the problems of the Middle East. They are easy prey to the propaganda of the Nasser-Krushchev axis."

"It is to be expected that the native demagogues who exploit the lunatic fringe and who will stop at nothing in seeking their own ends should employ this propaganda for the inflaming of anti-Semitism. Unhappily, the complexities of the situation have led some respected and earnest American religious leaders and groups to join—even if unwittingly—in this chorus."

"Pro-Arab propaganda in this country has taken full advantage of all these factors. It has been directed toward the destruction of American friendship for Israel, and it has been as clever as it has been unprincipled. Since the Arabs have had to recognize the fact that they cannot estrange American Jews from Israel, they have taken the line of discrediting American Jewish opinion as self-interested, representing a body of special pleaders. They have deliberately confused the issues in the Middle Eastern crisis. They have carried their campaign to the point of boycotting Jewish owned businesses in this country and had the effrontery to put anti-Semitic utterances into the mouths of their accredited diplomats."

"FROM THESE circumstances flow Jewish community relations problems of magnitude and importance, with which we as community relations agencies must contend. It is impossible to separate now, as things stand, Israel and domestic Jewish community relations. The crisis in the Middle East constitutes a grave and insistent concern for the whole American Jewish community."

## NATUREI KARTA REJECTED RIGHT TO LIVE IN JORDAN

TEL AVIV (NJP)—A handful of Naturei Karta fanatics seeking to settle in Jordan as "refugees from the Zionist state" will not be permitted to make the move, it has been reliably learned here.

The Jordan ambassador in Washington, to whom representatives of the zealot group in New York applied for permission to move, and live under Arab rule in the Old City of Jerusalem, denied the request.

THE NATUREI Karta now say they have decided not to "change one galut into another" and have stopped negotiations.

ONE READER asserted recently that leader Amram Blau has said repeatedly that he "prefers Jerusalem to be under Arab rather than Israeli rule." Another reader pointed out that the Naturei Karta pressed for the Old City's surrender to the Arabs and would be the first to sell out Israel in any coming struggle.

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## Prof. Marcus Depicts U.S. Jewry of Year 2000

By DAN BAUM

National Jewish Post Correspondent  
CINCINNATI, O. (NJP)—Dr.

Jacob Marcus, professor of history at Hebrew Union College, and newly elected president of the American Jewish Historical Society, last week hazarded the guess as to what the common type Jew will be like in the Year 2,000 at a meeting of the Cincinnati Bureau of Jewish Education.

HERE IS WHAT the Jewish community will look like in the next generation:

- 1) As the life expectancy of people in the United States rises more emphasis will be placed by Jewish philanthropic agencies on providing leisure time for the aged. It is expected that the age limit will be upped by a decade.
- 2) The nature of the Jewish Centers will change. A socio-recreational agency, cultural instruction and leisure on a higher plane than at present will be the characteristics.
- 3) Country clubs in the smaller towns will yield their selective membership foundation and will



DR. JACOB MARCUS  
Essays Prophet's Role

be available to all the Jewish community. "Membership will be open to Jews in these clubs just by the fact of their living in the community," Dr. Marcus said.

- 4) Always a part of the Jewish tradition the spiral leading to higher education will become more marked in the Jewish community. Dr. Marcus estimated that three out of every four Jews will

have had college training in the Year 2000.

- 5) The three groups, Orthodoxy, Reform and Conservative will be drawn closer together. This will be epitomized by more Hebrew liturgy in the Reform temples, and more English liturgy in the Orthodox temples.

AND, ANOTHER THING, remember how easy it is to distinguish most Jews from other people because of the way they look — the long nose, for example. Well, Dr. Marcus said that it will be impossible to distinguish the Jew from other groups such as Germans or Italians because in the Year 2000 for the first time an American type will be evolving. People will just look like Americans.

Now, what about intermarriage, a thing that has plagued so many writers of fiction? Dr. Marcus said that the Jew in the Year 2000 will know more about his religion via the Jewish educational media than any of his ancestors of 1956.

"Intermarriage to the Jew does not mean that he is going out of his faith, it means that his spouse is usually coming into Judaism," Dr. Marcus concluded.

## IT'S THE TRUTH!

By SAMUEL DEUTSCH

(Copyright, 1955, by Samuel Deutsch)  
THE FIRST JEW in the United States to be appointed a member of a President's Cabinet was Oscar Strauss. He was appointed by President Theodore Roosevelt!

ALTHOUGH Bar Mitzvas in the United States are almost without exception celebrated in the synagogue only on Saturdays, the ceremony originally was observed primarily on Mondays or Thursdays!

THE WORD "benschen," which signifies the saying of grace after meals, comes from the Latin "benedicere"!

ALTHOUGH THE swastika is symbolic of Nazi Germany, it evidently once was a Jewish symbol. It appears on many ancient gravestones in the Jewish cemetery in Rome!

## Israel Helping Others With Afforestation

JERUSALEM — Little Israel is already aiding other countries with afforestation.

Following recommendations of Dr. A. Goor, chief conservator of forests in Israel, who recently was sent to Chile by the United Nations Food and Agricultural organization, Israel seeds were planted in the northern part of that South American country.

The Chile assignment was Dr. Goor's second overseas mission. He was in India for six months in 1954.

Dr. Goor is now engaged in conducting an experimental wind-break forestry experiment in Ilanot near Hadera. This experiment, too, is being sponsored by the United States Food and Agricultural organization.

## Rabbi Silver, Top Hat And All, Reaches 75

By DAN BAUM

CINCINNATI, O. (NJP)—Eliezer Silver, chief Orthodox rabbi of Cincinnati and former president of the Union of Orthodox Rabbis of the United States and Canada, was honored last week by 90 persons at the day school, which he helped to found, Chofetz Chaim. The day school with a fully accredited program is the only one of its kind in Cincinnati.

The occasion was Rabbi Silver's 75th birthday—and the \$100 a plate dinner was given in token of the esteem held for a man who came to this country when he was 25 years old and who now dwells "in the high eschelon of his faith."

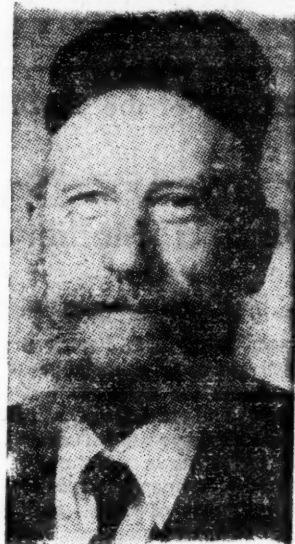
Time or custom had not changed the appearance of Rabbi Silver when he faced his audience at the dinner. He wore a top hat—like the one he refused to doff when he had his first audience with President William Howard Taft—and his beard which has been with him during his rabbinical career.

PRINCIPAL speaker at the dinner was Mayor Charles P. Taft, who is familiar with the lore concerning Rabbi Silver as had been passed down by his father, the late President. Another speaker was Rabbi David Silver, Harrisburg, Pa., son of the guest of honor.

It was recalled at the dinner that Rabbi Silver, back in 1912, headed a committee to call on President Taft to ask his intervention in the programs in process in Russia. But there was some worry as to whether the delegation of rabbis should meet the President with their hats on.

Rabbi Silver, according to the story, met President Taft, his top hat in place. President Taft excused himself and returned shortly with his own hat on to continue the conference. Ever since, until the President's death, they were close friends.

THE LATE Sen. Robert A. Taft, also a confidant of the rabbi, once said, "I just couldn't picture Rabbi Silver without a top hat and beard." This was the rabbi.



one of the anecdotes told at the dinner.

It also was brought out that Rabbi Silver played a big part in World War II in bringing Jews from Germany to the free world.

Another of Rabbi Silver's sons, Dr. Nathan Silver, a Cincinnati physician was present. Samuel M. Schmidt, editor and publisher of The Every Friday, a Jewish weekly published in Cincinnati, presented the Rabbi with a scroll.

Its text concluded with these two lines: "We present this to you with our hopes and prayers that you may continue for many, many more years in full health and vigor. This we do in a filial spirit because your love as well as your discipline we have experienced stems from your true attitude as a father."

The proceeds of the dinner picture Rabbi Silver without a will be used to obtain a gift for top hat and beard." This was the rabbi.

## Tetzaveh Ki Sissa:

The Golden Calf Is Still With Us

—By RABBI J. J. WEINSTEIN—

THE SEDRA begins with minute descriptions of the ceremonial objects of Jewish worship, the eternal light, the Ephod and other parts of the priestly vestments. The architects of Judaism were psychologically astute enough to understand that religion is a matter of emotions as well as the mind, that feeling must be part of thinking, when the mind is set on God.

Reason becomes shaky when it is too much saturated with feeling. It becomes dust and ashes when it is alienated from the feelings of the heart. The true art is to find the balance. One who does is indeed the wise-hearted man.

In the history of Judaism, there have been many protestant movements against ceremonialism and ritualism. Reform Judaism was confident, in its beginnings, that once the trappings and the vestments were removed, the pure faith would be redeemed, the ethical and moral distillate would be available for man's guidance.

THE CHILDREN of the pioneers of Reform have discovered that essences fade away like cut flowers, that the rituals contained a nourishment vital to the preservation of the faith. That is why they build synagogues that are much more ornamental (in spite of their modern lines) and insist on a greater measure of traditional observance both in the synagogue and in the home. Perhaps the younger genera-

tion has discovered that when pageantry and poetry are removed from religious discipline, they are applied elsewhere, often to secular and petty purposes. When the true gods go, the half gods arrive. The man who resents the ritual of the Torah service will spend endless hours on Masonic ritual. The Campus Biggie who frowns on the Hillel service is a rigid enforcer of every honorific gesture in his fraternity. The surgeon who is contemptuous of the primitive hold-overs of the devout is a stickler for every hieratic protocol in the operating room.

BUSINESS, above all, is surrounding itself with an aura of sanctity. Public relations has become an evangelical mission. The sales quota is the promised land. Selling is a holy vocation. The unveiling of new models has been made as impressive as the investiture of a new Cardinal. Would that the unity of God were proclaimed with the same fervor as a three-for-one split of a rising stock!

When men withhold their reverence from the Torah, they often lavish it on the Golden Calf. They make a God of their gold and say unto it: Lead us! The fact is that man must have an object of worship. He must pour out his soul to a power greater than himself. The fact is that he wishes to do so with his fellow man as a symbol of identification and belonging.

In an atomistic age, when our vast scientific ingenuity seems to split man from his fellow man, when the icy waters of alienation seep into every pore of our common life, it is more than ever necessary to preserve the rituals of communion, the symbols of man's inalienable sacredness.

The generation of the wilderness drank waters embittered by the Calf's gold dust—the ordeal of their adultery. Is not the time at hand when we, too, should cast down the Golden Calf and worship the God who endures though the earth wax old like a garment?

## Your Name

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH



DEAR MR. PEARLROTH: Your column is always very fascinating and I have long wanted to tell you how much we enjoy it. I would appreciate any information you can give me on the origin of my family name—Diament. My father's birthplace is Lancut, Poland.—SAUL DIAMENT, West Orange, New Jersey.

DIAMENT approximates the Polish version of the word diamond. The family name is believed to be an allusion to the Hebrew name Issachar or Bear, which was represented on the arch-priest's breastplate by a diamond. The truth is, of course, that the Israelites of old knew no diamonds and the Jehalom so translated in Exodus 28:18 was probably the beryl. There is a possibility that the name has been chosen out of the air for its "expensive" sound. Galician family names referring to precious stones have often a completely fanciful origin.

DEAR MR. PEARLROTH: I wonder if you could tell me what the origin of our family name—Gazen—is? It has, as far as I know, been the same for at least three, and perhaps four, generations.—ROY R. GAZEN, Toronto, Canada. GAZEN is a Russian version of the Hebrew Hazen or Chazen, designation of a cantor. Although you failed to indicate your family's country of origin, it is presumably Russia. The Russian alphabet lacks a letter "H." Consequently, they transcribe it by using a "G." Many Jewish family names are derived from the avocation of a cantor. Some of them are Canton, Singer, and Schatz. The name Kaiser, too, is some times traceable to an ancestor who was a Chazen.



**Publisher Esther Klein Resents Advice**

## U. S. Jews Told Not To Ally Selves With Israel

PHILADELPHIA (NJP)—The advice of William Attwood, national affairs editor of Look Magazine, that U.S. Jews should not ally themselves too closely with the State of Israel, earned the disapprobation of at least one hearer — woman publisher Mrs. Esther Klein, of the Philadelphia Jewish Times.

Writing in her weekly column, Mrs. Klein told how she attended the American Jewish Committee Award Luncheon at which Mr. Attwood was presented with

a suitable token by the organization.

Describing the writer as personable and pleasant, she wrote that a dozen or more people with whom she talked who attended the luncheon expressed great concern about what the speaker said.

Attwood explained that in his interview for the story on Jews which he wrote for his magazine (NJP, Nov. 18, 1955), he usually started out with an anti-Semitic story.

Publisher Klein, who succeeded her husband in the same post, bridled when the chairman told Attwood that if he ever left Look magazine there was a job waiting for him with the Philadelphia Jewish community's official publication, the EXPONENT. "I can assure you," she wrote, "that Attwood does not fully meet the qualifications of the newspaper people we want on THE PHILADELPHIA JEWISH TIMES."

### DIGEST of the YIDDISH PRESS

#### Women's Styles And a Mother's Tears

By RABBI SAMUEL M. SILVER

LIKE JUDAISM itself, the Yiddish press is a melange of the old and the new. Both the Forward and the Day-Journal, for example, have women's pages. In a recent issue of the Forward, the woman's page featured photos of new spring styles. One picture was captioned: "This is the luxury look in the knitted overblouse. It is made of a blend of lamb's wool and mink, and has the feel of cashmere."

Directly beneath this photo of a garment containing mink and cashmere, appealing to any Jewish woman, is an article which tells of a Jewess whose life was spent in rags and tears. Her name was Dinah Priveh and she lived two generations ago in the Russian towns of Volin and Zhitomir.

Dinah Priveh was noted for

the loud wail with which she prayed and lit the candles. She had much to weep about; as a young woman she was widowed, left with three children whom she looked after only by dint of extremely hard work. Never did she climb above the level of agonizing poverty.

FINALLY, in desperation, she took her oldest child to her late husband's parents, asking them to rear him. A few months later the child, an affectionate boy, came running home again, for he could not bear to be separated from his mother even if it meant hardship and heart-break. He loved his mother and her suffering sensitized him and made him eager to record her woe and the woe of his people and to do all in his power to alleviate his people's sorrow.

Out of his mother's cries and crises the youngster developed a sympathy which ultimately was to influence the entire Jewish world, for the boy, whose mother is described in moving terms by the Forward's Rebecca Zilberg, grew up to be the most lyrical voice of his people, Chaim Nachman Bialik, whose sympathy for his mother was transferred to all of his mother's people and whose efforts helped to create the republic of Israel.

No question is reiterated more in the Yiddish press than: "What



### Official Tourist Emblem To Depict Biblical Spies

JERUSALEM—Two biblical spies were last week selected by the Government Tourist Corp. here for depiction on its official emblem.

The spies are two of the 12 Moses sent to Canaan, and who brought back clusters of grapes.

The emblem will bear the inscription: "Visit Israel," and the quotation, "And See The Land — What It Is." (Numbers 13:19.) It will be affixed to the corporation's publications, issued to approved hotels, tourist agencies, shops, and taxis, and worn, as a badge, by licensed guides.

happened to the Jewish writers in Russia?"

Many efforts to ascertain the fate of a group of Yiddish literateurs who once flourished in Russia and have not been heard from in years have been futile. Only the Freiheit, apologist for the Kremlin, has refused to accept the general belief that the Yiddish writers, like Yiddish culture in general, has been erased in Russia.

Recently, the Freiheit, after chasing the convoluted Soviet line on this subject until it has gotten dizzy, tried once more to explain the mystery. The one who was responsible for squelching Yiddish in Russia, said the Freiheit recently, was Beria, the same one who persecuted the Jewish doctors.

IN THE KEMPFER, M. Kalikstein analyzes this statement and others made by the Freiheit in an attempted extenuation of the situation. Asks Kalikstein: "If Beria was the anti-Semite in the Kremlin, how is it that after Beria was liquidated, the Jewish writers weren't released from whatever dire fate had encased them, as the Jewish doctors were?"

And, continues Kalikstein, how does the Freiheit account for the fact that Polish newspapers (and not only the Yiddish papers in the United States which are always labelled liars by the Freiheit) have reported the death of several of the Jewish writers in Russia, notably Peretz Markish and David Bergelson?

Oddly enough, comments the Kempfer writer, only a little while ago the Freiheit insisted that reports of Markish's death were false. Like other writers of the Yiddish press, Kalikstein fears that there has taken place a Russian "pogrom."

### 200 GUIDES EXPECTED

NEW YORK—By Spring, Israel expects to have more than 200 specially trained licensed guides familiar with all the biblical sites, tourist information, and historical data, it has been announced here.

### I THINK AS I PLEASE

## About 1,000 Ex-Israelis Now Live In Montreal

By CARL ALPERT

MONTREAL, Canada.—Though the political and international crisis has deepened overseas worry about Israel, it does not seem to have any effect on Israelis, at least not to the extent of hastening emigration from the country. In fact, as the economic and political situation in Israel began to improve, three years ago and two years ago, emigres increased in number, whereas despite the tensions of 1955 the figure last year dropped sharply. The barometer is an interesting one since there are no legal restrictions on departure from Israel.

Many thousands of those who left the country in 1952 and 1953, unable to enter the United States because of immigration quotas, found homes for themselves in Canada, and here in Montreal I have been able to check up, to a degree, on their situation. I am told that there are about 1,000 ex-Israelis in this city, and their status may be taken as a fair indication of what has been happening to several thousand others in scattered cities and towns of the Dominion.

### Better Off Economically

One thing seems certain. Practically all of them are doing well economically. Since economics had been advanced as an important reason for their leaving the Jewish State, the change in locale appears to have vindicated their decision. Most of them either have jobs, or operate successful businesses. The little luxuries and conveniences and comforts which they could not afford in Tel Aviv or Beersheba are their as a matter of course here.

They seldom talk about Israel, and local residents do not press them. Any discussion relative to departure from Israel invariably leads to an earnest self-justification. There are complaints not only about the inability to earn a living in Israel, but also about governmental red tape and bureaucracy. Many say that they did not mind so much living on meager diets, but what went beyond the point of endurance was seeing non-kosher meat being dumped, or exported, at a time when meat was extremely scarce in Israel.

Canadian Jews understand that many of the arguments are rationalization, though bitter criticism always leaves an unpleasant taste. It is frequently clear that the ex-Israelis have mixed emotions. They mingle their criticism with a poorly concealed expression of nostalgia. Children of the more recent arrivals still speak Hebrew, and this recreates a bit of the Israeli atmosphere in this predominantly French town.

### Not Active In Zionist Groups

The newcomers do not detach themselves from the Jewish community, but neither do they enter fully and freely into community life. Particularly conspicuous is their absence from Zionist activity. Presumably this is not because of any hostility or antagonism to Zionism, but rather because of an inner guilt feeling which prevents them from affiliating with a movement of which they were once—but no longer—an integral part.

I had previously heard stories about an unofficial ex-communication placed upon the ex-Israelis by the Jewish community. In Israel I had read that they were shunned, almost as traitors, by their Jewish neighbors; that in synagogues they were denied honors of the Torah, etc. Here in Montreal I am assured that there is nothing to it. There is no such band, or feeling of scorn, except perhaps on the part of isolated individuals. The Canadian Jew is prepared to understand and respect the new arrival.

And when the ex-Israeli may be goaded into telling a local critic: "Look! I went to Israel. I lived there for six years, and tried the life there. I didn't make the grade so I have come to Canada. You have been in Canada all this time. Now it's your turn to go to Israel, and you try it for six years"—when the ex-Israeli says this, the neighbor, perhaps a community leader and even an official in the Canadian Zionist movement, has no honest reply.

Most of these people are families which came to Israel after the creation of the State, and which bore the brunt of the difficulties, without jobs, permanent homes, or any feeling of security. Yet there is also a small number of the old-timers, those who had been in Israel for 20 years or more. Their departure is more difficult to understand.

### This One Became A Convert

One of the most prominent of the ex-Israelis in Montreal is one who converted to Christianity, changed his name, and remains completely apart from the Jewish community. He has become an exceedingly prosperous businessman and has many contacts with Jews through his business. His brother, I am told, has remained a Jew, and retains the old family name.

Many of these "yordim" (opposite of "olim") leave the impression that after they have established themselves economically, and have saved a little money, they will return to Israel to resume their lives there. In the meantime, they are working hard. It would be difficult to say that they are happy.

### Israel's Cotton Crop May Reach 6,000 Tons

TEL AVIV (NJP)—The man Sixty thousand dunams were who introduced the successful planted this year compared to growing of cotton in Israel two 22,000 last year.

Hamburg urged experimentation with mechanical picking. He said that although he paid this year's crop put at 6000 tons, wages in California three times compared to 2400 last year, at a as high as those paid in Israel, symposium here. the total costs of raising cotton in Israel was higher than that on his farm in the U.S.

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WOMEN'S  
VIEWPOINT

By HELEN COHEN

Purim Story  
Needed Some Editing

THE MANY TIMES I've heard the story of Purim, I always, as I was wont to do as a child, accepted the narrative simply, without questioning. But now that I've been reading Maurice Samuel's "Certain-People of the Book," in which he expresses his feeling about various biblical characters, I agree with him that one episode in the story of Esther is mighty peculiar, to say the least.

We see Mordecai, regally garbed, riding through the streets on the royal horse, being led by Haman who shouts for all to hear, "Thus it shall be done to the man whom the king delighteth to honor."

Proud, triumphant moment for Mordecai. That we always accepted. Yet Samuel is of the opinion that the triumphal parade down Shushan's busy thoroughfare is a troubled one not only for Haman who must lick his wounded pride (he had thought, vain creature, that the king had him in mind to honor when Haman suggested such treatment—and here he was heralding the man he hated most) but troubled for Mordecai himself, who in the midst of so much homage had to bear in mind that the very man who was calling out such pleasantries for all the world to hear, had just pushed through a dread decree, simply out of hatred for himself (Mordecai) that on the appointed day all Jews, including Mordecai, should hang.

SAMUEL'S opinion of the whole incongruous scene, "It was mad."

"Haman's feelings," explains Maurice Samuel, "on this occasion are indicated in the record. After he had performed the ghastly ceremony, he hastened to his house, mourning and having his head covered. Nothing is said about the way Mordecai took the extraordinary episode. But he cannot have been any happier than Haman . . . sick with worry over the impending massacre of the Jews . . ."

Here was a scene so far from as to be actually ludicrous and I always took it straight.

100 Non-Jews,  
Peale Aid Center

MAHOPAC, N. Y. (NJP) — A Putnam county committee of Protestant and Catholic leaders last week announced its sponsorship of a Jewish Center of the Mahopacs.

The projected Center will house not only the religious needs of the Jewish community, but will include facilities for county-wide civic and cultural events.

Heading the committee is Dr. Norman Vincent Peale, pastor of the Marble Collegiate church here and president and editor of the Guidepost magazine. The committee's sponsorship of the Center was announced by Marvin Arnold, chairman of the Committee of 100 Christian Friends of the Center, in commemoration of Brotherhood Week.

Included in the committee's executive are author Rex Stout, Judge John P. Donohue, and former assemblyman D. Mallory Stephens.

The new Center will occupy a 4½-acre site. Its building is expected to be completed this fall.

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Teen  
Talk

By JUDY FALLER

## Blind Dates

WHAT IS MORE intriguing than a blind-date?

"Anything," retorts the fellow who has been fixed up with a girl he didn't like once too often.

"Nothing," sighs the gal who just met her prince charming on a blind-date.

Regardless of the varied opinions, blind-dates are a permanent institution in our social merry-go-round.

These sight-unseen affairs are usually made by a good friend whose "friend's friend is passing through the city next week-end and is just dying to have a nice date."

It is a wise individual who makes sure he can depend upon the person arranging the date, and then asks if he can meet the person before going out with him or her.

IF IT IS AN adult planning the date, it is usually a safe bet. Sometimes visiting groups of college boys who are in town to see a laboratory or industry will contact the wife of the local

rabbi and ask her where they can meet some nice girls. (It rarely works the other way around, with the girls seeking dates).

When it is a group of entire strangers, as in the case I just mentioned, girls here have found that inviting the boys to one girl's house for informal dancing and talking works out better than trying to match up couples.

In a city the size of Chicago, a Jewish teen could live a normal social life for years without ever meeting all the other teens in the city. In our town, most of the Jewish families live in the same area, and we all go to the same high school. That eliminates fix-up dates within the city. Do you in the larger cities go in for blind-dates in a big way?

I TRUST THAT I'm not exposing one of the boys' Top Secret Security Measures as I pass along this item to my feminine readers. It seems that one group of boys works up a small kitty before the young men venture out on their blind-dates (at fraternity rushes, for example). At the end of the evening, the money goes to the boy who had the worst time with his date.

The only consolation I can manage for the girls is to remind them of the knock-down, drag-out cat sessions in the powder room, where the boys get ripped to shreds.

Looking at the situation sensibly, we all should realize that one date is no criterion for judging another person. This is particularly true of a blind-date when the people may be ill at ease and overeager to please.

IF YOU ARE afraid that your mystery mister for the evening

Yeshiva Wins 15th;  
Defeats Rutgers

NEW YORK (NJP)—The Yeshiva University basketball team defeated Rutgers of Newark, 56-51, on Feb. 15. The game, played at Newark, saw the Mites jump off to an early lead and then maintain a 5 to 10 point spread throughout. Abe Sadden of Yeshiva was high scorer with 16 points. Teammate Irwin "Red" Blumenreich had 15.

The victory was the Mites 15th of the season, against two setbacks. Only one game remains on the schedule, that being a home affair with Brooklyn College on March 3.

will be too short, girls, try this precautionary measure. Put your coat in another room along with a pair of lower heels or flats. Greet him at the door in high heels. If the first thing you see is the northern end of a crew cut, excuse yourself to get your coat and change your shoes at the same time.

He'll feel more comfortable and so will you.

A hint for the boys. If your buddy has fixed you up with a girl, and you are doubling with him, please shower your attentions on the lady of the hour and not your old pal. If you don't—you'll write your own exit!

Won't you share some of your funny blind date experiences with us?

Those red faces and embarrassing moments are easier to bear when you know that someone somewhere has shared them with you.

Letters are welcome for Teen Talk, at 5023 N. Pennsylvania, Indianapolis, Ind.

## She Amused Hitlerites While Real Girl-Liquidated

## Says 'Anne Frank' Principal Was Nazi Actress

LOS ANGELES (NJP)—Writing in his column in The B'nai B'rith Messenger, Herbert G. Luft assails Gusti Huber, who portrays the role of the mother of Anne Frank, the play of the same name now appearing on Broadway.

Asking his readers to take a look at Miss Huber's record; he asserted that she was a top stage and screen star in wartime Nazi Germany, and appeared in numerous motion pictures filmed in Berlin, Munich and Vienna from 1939-1945.

Even while Anne Frank was being shipped to the concentration camp where she finally was liquidated, Miss Huber was "amusing the citizens of the Third Reich," Luft, himself a refugee from Germany, wrote.

"I am wondering," he concluded, "if she would have uttered

the word, "sholom" from the stage—had Hitler won the war."

Luft expressed the view that the stage adaptation of Anne Frank's diary was "not quite in keeping with the true spirit of Anne Frank who broke through the walls of the secret hiding of our stay in New York."

place to embrace the wonders of the world."

Luft decided however that, "In spite of its weaknesses of adaptation, the show "has enough redeeming aspects to make it one of the most memorable events of our stay in New York."

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## IF YOU FORGOT PURIM MASKS, LET YOUR CHILDREN MAKE THEM

By SARAH LIEBER

Are you all ready for Purim, Rare indeed is the balabosta or is there still a last minute who is not at this very moment

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deciding to bake a few more hamantashen or another batch of cookies for the shal ahmonot plates. And the costumes for the young people's parties may need some adjusting. Get the chores over quickly so that all the gaiety may prevail.

For those who forgot to buy masks, let the kiddies make some from large paper bags. Their ingenuity will take creative form. And if you don't have enough baskets or boxes for the goodies you will be sure to give the young players, appropriate greetings may be painted or crayoned on paper bags, too. Line up all the children and get them to help. There is very little time left, and they can have a jolly hour with the fixings.

### MAHOGANY SOUR CREAM CAKE

(Thanks to Mrs. L. Grossman, Mineola, N. Y.)

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- 1/2 cup water

- 1 cup sour cream
- 2 cups cake flour
- 1 tsp. baking soda
- 1 tsp. salt
- 1 1/2 tsps. baking powder
- 3/4 cup butter
- 3/4 cup light brown sugar
- 1 cup granulated sugar
- 3 eggs
- 2 tsps. vanilla

Put the chocolate and water in the top of a double boiler over hot water, and cook until chocolate melts. Blend with the water. Cool and add sour cream, blending well. Set aside. Sift all the dry ingredients together. Set aside. Cream butter and sugar. Add eggs, one at a time, beating well after each addition. Add vanilla.

Blend in dry ingredients alternately with the chocolate and sour cream mixture. Blend thoroughly. Pour into two buttered and floured 9-inch layer pans. Bake 30 to 35 minutes at 350 degrees or until a cake tester in-

serted in the center of the cake comes out clean. Cool, then frost and fill with your favorite frosting, or with whipped cream sweetened and flavored with either cocoa or instant coffee to your taste.

### BEAN SOUP

- 1 lb. navy beans
- 1 1/2 lbs. flanken or brisket
- 2 cups diced celery

(Continued on Next Page)



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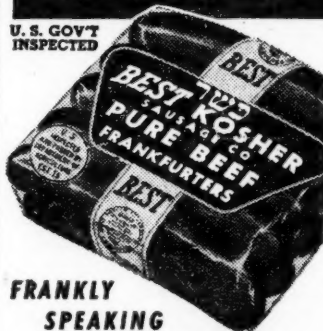


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## -Let Your Children Help You When You Prepare for Purim Celebration

Continued From Preceding Page

- ½ cup chopped onion  
2 cups strained canned tomatoes  
2 tps. minced parsley  
½ cup diced potatoes  
water  
salt and pepper

Soak the beans overnight in cold water to cover. Drain, cover with fresh boiling salted water and cook until tender, but not soft. Cook the meat in cold water to cover. When meat is tender, skim the fat off the pot, add beans and vegetables. Cook over a small flame until the potatoes are tender. Serve with slices of frankfurters or bologna, if desired.

Serves 6.

### ORANGE CAKE

- ½ cup vegetable shortening  
1 cup sugar  
2 eggs  
2 cups sifted cake flour  
2 tps. baking powder  
1 tsp. salt  
½ tsp. baking soda  
¾ cup orange juice  
grated rind of one orange or lemon

Cream the shortening and sugar until very fluffy. Add eggs, one at a time. Blend well. Add grated rind. Sift the flour, salt and baking powder together. Add the soda to the juice, using a large cup because the soda will cause the juice to froth up. Add dry ingredients alternately with the liquid to the creamed mixture. Bake in a greased and floured spring form pan, 9-inch size, with a center well, 45 to 55 minutes at 350 degrees or until a cake tester inserted in center comes out clean. Cool on a rack. Good served

with stewed fruit, or with any desired sauce. It is delicious even plain, and keeps for several days if carefully covered.

### A Word To The Wives

Always measure cake flour after sifting.

Cake flour and all-purpose flour are milled of different varieties of wheat. You get best results if you do not substitute. However, if you must use all-purpose flour in a recipe calling for cake flour, measure lightly, then remove two tablespoonsful to each cup.

New on the market are several delightful varieties of dehydrated soup, such as mushroom and barley. Parve, too.

And another new item, kosher canned peas with "continental flavor" added.

A wonderful assortment of fruits comes in a new frozen fruit mixture. Good to serve hot quite completely thawed. Or over cake or ice cream, a real maichol.

Happy Purim, everyone!

### American Express Co. Closes Israel Office

TEL AVIV (NJP) — The American Express Company here has closed its offices in Tel Aviv, the only one it maintained here. Company officials said the move was made necessary because of operating losses.

Some observers felt the company may have acted as a result of pressure from Arab nations as part of the boycott of firms who operate in Israel.

## SPRING OF LIFE



by Orah Reeb

SO FAR ... Miriam, a South African immigrant in Israel, finds life in a kibbutz filled with hard work and occasional dangers, but rewarding. She meets Jonathan and falls in love with him. Their love affair prospers exceedingly and Miriam's happiness continues unbroken until she discovers Jonathan is to accompany a group of pioneers chosen to found a new site for the kibbutz in the Negev.

After some rugged military training, Miriam temporarily joins Jonathan in the new kibbutz. He takes her on an inspection trip, and paints a rosy picture of the future of their new home. Not until two kibbutzniks from a neighboring village are killed and mutilated without their co-workers being at all aware of it does she realize the dangers about her.

When the water pipeline on which many of the kibbutzniks have been working passes the village, there is great rejoicing, and activity turns from construction to planting. As before, however, one person works as another stands by with a gun. Finally, the kibbutz is well-enough organized for Miriam and Jonathan to take a vacation. They arrive in Jonathan's parents' home, in the north, and Miriam is warmly greeted by Jonathan's folks.

Later, back in the kibbutz, Miriam discovers why she has been moody and upset — that she is pregnant. Jonathan and the other able-bodied men are sent to the Negev to help defend the settlements from Arab attacks. Meanwhile, the women and children in Be'er Chaim dig trenches and put up barbed wire fences to protect the kibbutz in the event war should break out.

War finally comes, and the women of Kibbutz Hadar huddle nervously around the radio each day to hear news of their men fighting the Arabs. The broadcasts are devoted mostly to casualty lists and lists of known dead. The time arrives for Miriam to have her baby, and Bracha hails a cab and takes her to the hospital, where she is readied for the blessed event.

### INSTALLMENT XIX

All the same, when she did think, her thoughts were quite lucid. At one stage she thought "this is terrible—but what an experience!" Her answering thought was a jeering "Oh yea!" and she managed a smile inward if not out. Then the pains changed, became urgent and demanding.

ALL AT once she had a great fear of being left alone. She pressed the bell frantically. The little nurse came in, had a quick look at her and stroked her hair. "Well, now it's nearly over! You have been a very good girl!" "Oh yea!" thought Miriam, but did not say anything except "Please don't go away!"

"I shan't!" said the little nurse and Miriam's eyes filled with tears of weakness at the kindness in her voice.

THE NURSE pressed twice on the bell, and then sat down next to Miriam letting her hold on to one of her hands and wiping her forehead with a cool moist cloth which she held in the other.

The doctor and a perspiring, broad, red-faced sister entered and put a screen around her bed. They spoke little and what they said was of no importance or significance to Miriam whatsoever. She had never been so busy in all her life as she was now while she was expending every effort and every ounce of her strength on bringing her baby into the world. She saw rather than felt how the doctor pushed an injection needle into her thigh and a few seconds later she heard and slightly felt the snip of scissors through skin and flesh.

HER REACTION was one of absolute indignation. "What did you do that for?" she asked the doctor and her voice seemed loud to her, but was actually a whisper. He did not answer but a faint smile passed over his lips. The next instant her body had taken over again. "Good girl!" she heard through a thick, singing fog, "Good girl!" and there, to her utter amazement, they were holding up a squawking, dripping, red creature and were

informing her that she had a beautiful daughter.

The mist cleared completely and she was pleasantly tired, only somewhat annoyed with the doctor for not leaving her in peace even now. Also she found it hard to forgive him for intruding on her "integrity" by cutting without so much as a "by your leave."

"I'M SURE it wasn't necessary," she told him, and he laughed.

"Perhaps you are right," he apologized, "but this isn't a private home and it's difficult to pay much attention to the wishes of every woman who comes here; as a rule it's the kindest thing with the women who are all tensed up with fear."

"What is her name?" asked the sister from the other side of the screen.

"RUTH, Ruth Eshkol." That was Jonathan's name. She suddenly giggled to herself. Why, they weren't even legally married! They had talked about it, but the happenings of the past months had put the matter clean out of their minds. She must really ask Jonathan what to do about it. How surprised he'd be when he came to visit and found her with her figure regained and a baby daughter to boot. And then she fell asleep.

IT WAS FAIRLY late in the evening. Miriam had been taken upstairs and was sharing a pleasant room with another woman, who could not stop talking of how happy she was that she had given birth to a boy. "I don't know what my husband would have done if I'd had another daughter," she was saying, and Miriam was thinking how silly they were, these Jews, who considered boys as being more important than girls. But then her thoughts went to Jonathan, and without any warning she found that she was crying.

There were voices in the corridor. The door flew open and for a moment Miriam could not believe that the tall, dusty man in khaki who held a bunch of flowers in his hand, was really Jonathan. He came toward her and then he knelt next to the bed and kissed her hands again and again.

"I GOT to the Kibbutz and they told me that you had gone! I could not come before. I couldn't let you know! I've been worrying so! My little Miriam, how are you?" They looked at each other and smiled with quivering lips.

"Look, flowers!" he said like a boy, picking up the drooping carnations from the floor.

The older woman in the next bed turned to the wall with a lump in her throat. "Children," she thought, "children bearing children—war—"

"I HAVE ONLY an hour, so I have to go! But I'll be here to fetch you home," promised Jonathan.

An armistice was declared and Jonathan could keep his promise. The same jolting old taxi which had brought her, took Miriam and Jonathan and little Ruth back to the Kibbutz. As they drove up the entrance the big bell rang and the women came from all directions to wel-

come them and wish them "Mazal Tov."

The little white bed in the children's house was covered with flowers. Ruth was the ninth baby of the Kibbutz. Up to then six sons had been born and only three daughters.

"COURAGE, MY DAUGHTER!" said Jonathan. "Your dad will keep all those cheeky boys off your neck!" He and Miriam watched doubtfully as experienced hands unwrapped the tiny baby and put a fresh diaper on her. The daughter squawked. Jonathan looked panic-stricken. "You've pricked her with the pin!" he accused the laughing nurse.

"She's hungry!" explained Miriam with a wise and knowing look. She took off her dress and slipped on the white overall hanging next to her baby's bed. She took Ruth in her arms and sat down with her on a low stool.

GREEDILY THE infant nuzzled into the proffered breast, lost the nipple, snorted, dug with weak, impatient, tiny fists, and, with Miriam's help, found it again. The breathing, sucking and swallowing of the baby filled the room. Miriam and Jonathan looked at one another. Never had there been such a wonderful child.

THEN THE cease-fire ended and Jonathan had to go back to join his unit. There followed a week of bitter fighting and the Jews won many victories. They took Ramle and the airport and town of Lydda, and that was a very important victory indeed. Thousands of them were killed and among the telegrams sent out by the newly-formed Ministry of Defence there were three, one addressed to Jonathan's father, one to the Kibbutz, and one to Miriam. Jonathan was dead.

### END OF PART ONE

### PART II

When he was a little boy, Yehuda's name was not Yehuda, it was Heinz, and he lived with his parents in one of the flats of a big apartment house in Berlin. His mother was half Jewish, but he did not know it, and if he had known, it would have meant very little to him. She knew it, of course, but she never spoke and never even thought about it. His father was a well-known architect and quite Aryan.

Later, when he thought of his life in that particular house, certain scenes came into his mind. They were, perhaps, not quite fair to his parents. All the same they were the scenes he remembered vividly.

"MEIN LIEBER KLEINER Heinz!" was written on the postcard. "Are you good? And are you glad because I write you a postcard with a pretty picture every day? Soon Papa and I will be back home, and we have a present for you, a surprise! Viele Kuesschen, Deine Mutti."

On the postcard was a beautiful picture of a village nestled in a valley in the forested Harz Mountains, and the seven-year-old Heinz managed a smile and a "Yes, it's pretty," when Louise admired it.

(To Be Continued)

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## ALL ISRAEL WATCHES AS...

## Ben-Gurion's Son Fights Critics With Libel Suit

By LEO HEIMAN

National Jewish Post Correspondent  
Has Amos Ben-Gurion, the 35-year-old son of Prime Minister David Ben-Gurion, been smeared, or is he actually guilty of graft and corruption?

That is the question now before the Israel public as they digest pros and cons on a case that promises to be bigger than the one dealing with Dr. Israel Kastner (NJP, July 15, 1955).

ABG, as Amos is called to differentiate between him and BG himself, is the nation's second cop, officially the deputy inspector of the Israel police.

The group accusing ABG is Shurat Hamitnadavim (The Line of Volunteers) a voluntary organization of citizens interested in public affairs.

The organization accuses ABG of making friends with multimillionaire racketeers, accepting a 10 per cent partnership in a

gravel-contracting deal, and quashing police investigations into the activities of his "friends." They say he lived free for a year in a villa whose rent is more than his salary.

ABG has not taken these accusations lying down. He has sued the organization, whose members are mostly lawyers, doctors, and university professors and students, for libel and is asking the court for 25,000 Israel pounds.

**BOTH SIDES**, it is predicted, will fight with every means at their disposal, since if the organization loses, its influence will wane, and if ABG loses, he will be forced to leave public life, or perhaps even Israel.

Leaving Israel would not be as hard for ABG as it could be for others, however.

He was born in London, where his parents lived in 1920, and has

never given up his British citizenship. During World War II he served with the British army in Palestine.

A **RESIDENT** of Palestine from the age of two, he attended school in Tel Aviv and, later, Kaduri Agricultural college in the Galilee.

Towards the end of the war in Europe, Amos caught dysentery and was sent to an army hospital in England. There he fell in love with the non-Jewish nurse who attended him, married her, and brought her home to Tel Aviv.

During Israel's war for independence, ABG was Israel's chief contact man with the British. Later, as the war was coming to a close, he teamed up with another former British army officer, and formed the Israel police. It was thus that he became the state's second highest police official.

## NEW YORK

## Why I Finally Dropped Stevenson

By M. Z. FRANK

UNTIL FEB. 7, when Stevenson addressed a Negro meeting in Los Angeles, Dorothy Schiff seemed to be his staunchest supporter. On Feb. 9, a long editorial appeared in the New York Post, owned by Dorothy Schiff, which shows she was having second thoughts.

We have all been taken in by Stevenson's excellent English composition, by his puns and piety and ostentatious modesty, and, most of all, by the thin veneer of his liberal generalities. Some of us woke up sooner, some later.

I began feeling chilled after reading Stevenson's articles in Look magazine about his trip to the Middle East.

## The Last Straw

Then came what to me looked like an instance of narrow, isolationist parochialism: Stevenson's letter to Mendes-France (when the latter was Premier) telling him how to vote on the NATO.

In what now appears to me to be his characteristic inability to appreciate the sensibilities of others, Stevenson invoked his personal friendship for Mendes-France and La Belle France to justify such interference.

A blunt blustering speech by a midwestern isolationist hick, frankly telling those benighted foreigners how to run their country is less offensive—it does not get so much under a Frenchman's skin—as this attitude by a supposed liberal intellectual. It never seemed to occur to Stevenson how Americans would feel if the leader of the Opposition in France or in England were to write a personal letter to the President of the United States telling him how to word his message to the Congress. The French are even more touchy, because their country is on the downgrade and is dependent on America.

## Discounts Law In Advance

Now comes the performance in Los Angeles. Speaking to a Negro audience, Stevenson, when asked what he would do to enforce desegregation in Alabama, prescribed reliance on the gradual improvement of human nature rather than on law and legalism. The most amazing aspect of this performance, in my opinion, is that an aspirant to the office of the President, whose main duty is to uphold the law, discounts the law in advance.

After all, the President of the United States is not Chief Prophet, or Chief Preacher, or Chief Valedictorian. He is Chief Executive. The effect of Stevenson's pronouncement is to encourage those elements in the South who are opposed to desegregation, to disregard the law and to stage a show of spontaneous action of resistance to make it look as if the whole community is ready to start a civil war if the law is applied.

## Effect of Such an Article

The more subtle, far-reaching effect of such attitude is to undermine the authority of the law. In this case, it is the authority of the Supreme Court. It is characteristic of Stevenson's confused thinking, that, one day he recommends military action by the impotent United Nations, and the other day he tries to reduce the authority of the Supreme Court of the United States to that of the United Nations Security Council.

When Stevenson invokes the spirit of man as an excuse for not applying legal action, he does what all reactionaries, all defenders of entrenched privileges have done through the ages. No oppressor was opposed to the millennium as long as it took a millennium to arrive.

The New York Post editorial and, the next day, Doris Fleenon, tried to find an excuse for Stevenson in the fact that he has been brooding over the history of the Civil War. It is good for a Presidential candidate to know American history. But it is even more important for a President to live in the present. It takes a man of such rigid attitudes and rigid prejudices like Stevenson to misapply the lessons of 1860 to 1956.

In 1956 there are bound to be some members in a Negro audience with enough self-respect to resent a patronizing attitude. Things have happened not only in the United States with regard to the Negroes, but also on the West Coast of Africa, which are bound to affect at least some Negroes in the United States.

## More Moratoriums on Discussion

Since these lines were typed, waiting to be mailed to Indianapolis, Stevenson blossomed forth with the idea of a moratorium on a political debate on civil rights in the South. If we listen to Dulles about the Middle East and to Stevenson about civil rights, we shall soon be left with the freedom to discuss the weather.

When Herman Gray and the Council for Judaism, anticipating Dulles, tried to get the Jews to keep quiet on the Israel question, I commented in this space that such attitude undermined the foundations of American democracy. Now you have the proof that once you adopt such an attitude on one subject, there is no limit how far it will go.

## East German Army Boss Was Zionist Worker

TEL AVIV (NJP)—Dr. Walter It was learned that Gruentstein, whose task it is to build a Red army in East Germany, was active as a Zionist in Germany many as a young man. He is married to the daughter of Anna Pauker, former Rumanian Communist boss.

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## Cantor-Teacher

Seeks position as Cantor and Hebrew teacher, if desired a "Baal Koreh" and "Baal Tokeyah." Can teach Bar Mitzvah, conduct the junior service and assist in office. Write Dept. 2133, P. O. Box 1633, Indianapolis 6, Indiana.

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## RABBI

Ordained rabbi, college graduate, university degree, fine speaker, experienced in the rabbinical field and congregational area, would consider a pulpit involving broad activities. Write Dept. 2115, P. O. Box 1633, Indianapolis 6, Indiana.

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Personable young man, married, tenor, college educated, seeks position with future. I am the son of a well-known Orthodox cantor and presently in a Conservative synagogue. Can organize and direct choir, youth activities, and have vast experience in teaching Hebrew and religious school. Highest references. Write Dept. 2129, P. O. Box 1633, Indianapolis 6, Indiana.

## Young Rabbi

Experienced rabbi, married, graduate of Yeshiva University, seeks to change present pulpit. Fully qualified for religious school administration, youth programming, adult education and synagogue bulletin publication. Desires congregation that affords an area for vital service and inspired leadership. Write Dept. 2131, P. O. Box 1633, Indianapolis 6, Indiana.

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## Positions Open 10

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Qualified Hebrew teacher for suburban town 20 miles from Boston. Write, stating qualifications and salary desired. Dept. 2124, P. O. Box 1633, Indianapolis 6, Indiana.

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Central Pennsylvania progressive congregation seeks competent person or couple to serve in the above capacities. Near excellent college. Send complete resume' to Rabbi E. L. Lifschutz, 1306 17th St., Altoona, Pa.

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for Midwest Conservative synagogue. State age, family status, experience and training. Audience will be arranged — information will be confidential. Write Dept. 2119, P. O. Box 1633, Indianapolis 6, Indiana.

## CAMP STAFF

Herzl Camp, Devil's Lake, Webster, Wis., seeks staff and specialists on all levels, June 22-Sept. 1. Minimum age, 19, with 1 year college. Mature, positive Jewish and Zionist interests. Apply Herzl Camp Association, 1797 Princeton Ave., St. Paul 5, Minnesota.

## Wanted—Teacher

For Conservative Congregation afternoon Hebrew School in Harrisburg, Pa. Please state experience, age, family status, expected salary. Address: Temple Beth El, Front and Wisconsin Sts., Harrisburg, Pa.

## Executive Director

for synagogue in city near Chicago, who knows administration, public relations, and is experienced in fund-raising. Good salary. Write Dept. 2130, P. O. Box 1633, Indianapolis 6, Indiana.

## Teacher-Cantor

Young teacher, youth leader and cantor as assistant to rabbi, modern Orthodox congregation, 200 miles from New York City. State education, experience and salary requirements. Fine future for right man. Write Dept. 2126, P. O. Box 1633, Indianapolis 6, Indiana.

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Cantorial Ability Preferred Write Ben Goodstein, 1719 N. 13, Sheboygan, Wisconsin

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### BOOKS AND RELIGIOUS ITEMS

### JULIUS HABER BIOGRAPHY HISTORY OF U. S. ZIONISM

THE ODYSSEY OF AN AMERICAN ZIONIST, by Julius Haber, \$6.00 (Twayne).

An elder statesman of the Zionist movement, Mr. Haber has herein recounted over 50 years of its history, both personal and world-wide. The names of the characters alone would provide a dossier of the movement.

The author was involved in almost every episode of the period, from the beginning in America to the rebirth of Herzl.

One will discover here President Wilson's championship of "this holy cause," the strong opposition of many influential British Jews to issuance of the Balfour Declaration, and Brandeis' powerful assertion, "The very fact that it lies neglected and in ruins, after all these centuries, is proof to me that Palestine has been awaiting the return of the Jews to their ancient land, to nurture it and build it and restore it to its former fruitfulness and glory"—plus hundreds of cognate facts and incidents. One might well call this book a diary of American Zionism.



BURSTEIN

tion, "The very fact that it lies neglected and in ruins, after all these centuries, is proof to me that Palestine has been awaiting the return of the Jews to their ancient land, to nurture it and build it and restore it to its former fruitfulness and glory"—plus hundreds of cognate facts and incidents. One might well call this book a diary of American Zionism.

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**THE SCARLET CORD, by Frank G. Slaughter, \$3.95 (Doubleday).**

Let it be said at the outset that as a novel this latest work by Mr. Slaughter is excellent. It has adventure, historical background, powerful characters, sex, and a scholarly presentation of the times and the milieu. But as biblical drama it is an

over-extension of the story of Rahab, the harlot who saved the Israelite spies in Jericho, and who was herself saved when her window displayed a scarlet cord to the conquerors.

Here Joshua, an oversexed, obdurate, and murderous character, is Rahab's seducer; and Caleb and others in the story are magnified to fit the narrative. Nevertheless, the story remains fascinating from the reader's viewpoint, and the arts of war and peace and religion of those days are masterfully limned. The author's skill has never failed to improve.

A. BURSTEIN

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## THE EDITOR'S CHAIR

THOSE WHO were brought both milk and meat meals, and up in New York's teeming East Side or in Brooklyn have memories which when they are reminded of their childhood by nostalgic pieces in the more literary publications of today, cause them to feel good. But they are not the only Jews who look back on the days of their youth with pleasant recollections. The Jews of small towns had their interesting Jewish childhoods, too.

In many a small town that childhood centered to no little extent around the YMHA as the community centers of today were then known.

My own youth leans heavily on the recreations and instructions it received at the YMHA in Louisville.

WE FINALLY had occasion a few weeks ago to inspect the new Jewish Community Center in Louisville. Our guide was Herman Handmaker, who like ourself was a product of that Center when it was the Young Men's Hebrew Association. His loyalty to and pride in the Center was shown through every remark he made as we went from room to room, from hall to hall.

We asked Herman why it was that in Louisville Jewish life radiates around the Center, and why in our present home—Indianapolis—the Jewish Center is somewhere on the periphery, and unfortunately never, at least in the past 15 years, had the real support of the Jewish community.

He had no answer obviously, since he doesn't know Indianapolis, and neither do we, although we have spent the major portion of our life in between Indianapolis and Louisville.

We didn't intend this to be a philosophic or analytical "chair," we merely want to describe this gorgeous, new, utilitarian \$1,300,000 Jewish community center.

SITUATED ON the outskirts of Louisville, just past Bowman Field—if you're familiar with the Kentucky metropolis—the Center boasts two swimming pools, one outdoor and one inside, a gymnasium, an auditorium, kitchen facilities, which are strictly kosher and permit

incorporated into the Center, so that the children who are interested in gymnasium, or should I say athletics, can get both, or if it's dancing, or theatre, or music or what have you, there needn't be this either or choice. You can get dancing lessons and Hebrew instructions both—not either.

The Center is far from plush, since all the money wisely was put into building, yet it is hardly underfurnished. It just isn't luxurious to the extent of being wasteful.

WHEN WE were there—it was a normal Sunday morning—it was almost impossible to find a parking space on the spacious parking lot, which covered several acres of ground. In other words, the Center was the center—just what the word implies.

In Indianapolis, a new center also is being projected and enough funds have already been raised to begin construction—the ground having been purchased (also on the outskirts of the city) several years ago. The Indianapolis Center will be a building costing about three-quarters of a million dollars.

If you say the reason the Louisville community supports its center is because it is new, then you are wrong. For ever since I can remember, which must be at least 35 years, the Louisville YMHA was in a far worse location, then Kirshbaum Center, as our center in Indianapolis was called. As was to be expected, the center of Jewish population long ago had moved away from the area in which both the Louisville and the Indianapolis buildings were located. Facilities, too, in Indianapolis, were always superior to those in Louisville.

SINCE THE drive for funds in Indianapolis seems to be going through the phase that all fund-raising efforts must negotiate, we would sincerely recommend some kind of an Indianapolis Day down at the Jewish Community Center in Louisville. The members of Kirshbaum Center in Indianapolis would be guests of the Louisville institution.

It would do one thing. It would act as a catalytic agent to the extent that the Indianapolis fund-raising effort would get a tremendous stimulation, and if the goal wouldn't thereby be reached much easier, it would at least give heart and courage to the workers who are out raising the funds.

For Indianapolis, it must be obvious that the sooner its center is constructed the better. It is difficult for a community to realize what it is missing. Dayton, O., has never had a community center, so it can't fathom what such an institution means to community morale and to all phases of community activity.

Of course, there is the move for synagog-centers, which large cities must replace the community center as it is known. But we doubt whether the synagogue-center will ever supplant the community-wide center in cities the size of Louisville and Indianapolis.

Editor, National Jewish Post: I would appreciate 25 copies of the recently published sermon delivered by Dr. Holmes. Thank you.

CARL BRAHIN  
Philadelphia, Pa.

## STRUGGLE AHEAD FOR COMMUNITY

THE NEXT MONTHS seem to be going to put the United States Jewish community to its greatest test in recent history.

Those who favor the Arab position will intensify their propaganda, while the anti-Semitic among them will skirt as close to open attacks on the United States Jewish community as they dare. Others, who feel that this period will offer an opportunity to "get even" with the United States Jewish community, either because the Jews have favored desegregation or the spreading of democracy's blessings, or what have you, will join in to the extent that the community will be hard-pressed indeed.

BUT WE HAVE an idea the United States Jewish community will bear the ordeal, and although the crisis will find some areas yielding, on the whole, we will bear up well.

Despite the seeming odds against Israel, in the long run she must win out. Since Israel will not permit another Munich, the only way she can be wiped out is if the West not only dooms her to fight alone, but joins in with those who are seeking to destroy her.

WHEN THIS HAPPENS, it means that the Western democracies have decided to destroy another democracy, in the belief that this is the way to save themselves.

World politics can be brought around to condone such a situation, and it is against this threat that the American Jewish Community is standing foursquare. In this position, she will be maligned and attacked, but we hardly believe she will leave the field of battle without putting up the strongest kind of struggle for what she considers to be right.

## YESHIVA VS. BRANDEIS BASKETBALL GAME

THE NATURAL GAME of the year as far as the Jewish community is concerned would be one between the Brandeis University basketball team and the Yeshiva University five.

Played at Madison Square Garden for the benefit of the United Jewish Appeal, the game would be a sell-out. The UJA coffers would most certainly be swelled to the tune of many tens of thousands of dollars.

Very likely this contest could become an annual post-season affair.

We haven't been blessed with weekly reports of the prowess of the Brandeis five this year as we have in the past.

We do know that there was a feeling that stressing Brandeis' sports might tend to overshadow the school's scholastic achievements.

As for Yeshiva U., Post readers know that this is one of that school's best teams in years.

Even though on the record it may outclass Brandeis this year, that doesn't mean that the game might not result in an upset, basketball being what it is, and rivalries being what they are.

So what say you, Brandeis and Yeshiva?

How about that game? Are you willing?

## HOLD YOUR HATS, WE'RE OFF!

WHATEVER YOU THINK about it, one thing is certain, and that is that something new has been added to the United States Zionist picture.

You may or may not be a supporter of Henry Montor and his policies, and you may feel that Peter Bergson and his cohorts are only the worst sort of opportunists who do more harm than good. But you'll agree that when groups like this move into action, something is bound to happen.

USUALLY, moves are made to fill vacuums.

If not, then the actions would mean collisions with other bodies, which are already on the scene.

Then the question arises whether there is a vacuum in the United States as far as the necessity for something to be done to arouse public opinion about the plight of Israel.

ON THAT SCORE we think there is unanimous agreement.

So hold your hats! We're off!

## A UNIFIED U. S. JEWISH COMMUNITY

ALTHOUGH the United States Jewish community is divided in many ways, when it comes to major issues there is greater unanimity in the Jewish community today than there has been at any time in current Jewish history.

A scant 10 years ago, on almost every issue on which today there is a common consensus of opinion, there was bitter difference and often open fighting.

The general issues find almost universal agreement in the Jewish community today.

If it be Israel, then there is as close to 100 per cent agreement in the United States Jewish community as it is possible to get, in a democracy.

OR IF YOU TAKE the long fight between precedence for agencies fighting anti-Semitism or agencies involved in Jewish educational work, the pendulum has swung almost to the opposite pole. Ten years ago, the need for Jewish education was a seriously debated subject. Today, almost all agree that this is the No. 1 job of the United States Jewish community.

If you take the future of the United States Jewish community, 10 years ago there was a large segment which believed Judaism in the United States was doomed. Today, it must be obvious to all that Judaism in the United States has passed the crisis, and is on the threshold of an era of creativity.

LINE UP the other issues, too, which only 10 years ago divided us, and in each case you'll find that the positive side has won the day. Those who held the reins and fought to keep the Jewish community on the road which had brought it to a most unJewish kind of living have almost been forgotten.

Even the agencies doing the work in the field of fighting anti-Semitism are not too far off from one another in the matter of approach and technique. Ten years ago one was hanging on for dear life to the theory of the quiet approach, while the other side took almost a directly opposed view.

Ten years ago who would have thought this kind of unity possible?

### Rabbi Hollander's Plan Termed Undemocratic

Editor, National Jewish Post: I have before me the NATIONAL JEWISH POST of Feb. 10, 1956 in which you have a front page article concerning recent statements made by Rabbi David Hollander, the president of the Orthodox Rabbinical Council of America.

The remarks by Rabbi Hollander in respect to his ideas about the recognition of branches of Judaism other than Orthodox

seemed, to me, to be narrow minded, and in all actuality a little authoritarian and dictatorial. If he believes that only his point of view, or interpretation, of Judaism is acceptable he is impugning the religious beliefs of the great number of Jews who espouse ideas different from his. This professed expression of Rabbi Hollander does not measure up to the great democratic tradition and heritage of Judaism.

ALLAN C. BROWNFELD  
Brooklyn.

### Read at Congregation

Editor, National Jewish Post: I had the sermon by Dr. John Haynes Holmes read at our congregational meeting. It was received with overwhelming appreciation. Almost every one present asked for a copy of this sermon.

I would appreciate it very much if you would favor me with 100 copies of this inspiring sermon. Please send bill with it and it will gladly be paid.

RABBI S. NEWBERGER  
Woodbridge, N. J.

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## MANY APOSTATES AIDED ISRAEL, LIKE DISRAELI

● Editor, National Jewish Post: This is the second year that I am getting the National Jewish Post and I like it very much. It is the most informative and all round Jewish weekly in America. Sometimes there appears something that one does not fully agree with.

In the Jan. 6 issue there appeared an editorial on "Wild rantings not becoming." We agree that Goldstein's intemperate outburst was unfortunate and misguided, but we do not entirely concur in the editor's words: "The misfortunes that Jews have suffered at the hands of those Jews who became converted to another religion renders the pages of Jewish history often gory with blood." In both the Jewish Encyclopedia and Universal Jewish Encyclopedia a distinction is made with regard to those who left Judaism for another religion.

UNDER THE heading "apostates" only a few names are given of men like Pfefferkorn who became enemies of Israel and instrumental in their persecution. Under the heading "Converts" there are something like 300 names of distinguished men and women, and over 500 names in the New Universal Jewish Encyclopedia in all walks of life, who became converts to Christianity, but never ceased to do their utmost in the defence of Israel's rights and in times of stress and turmoil they were foremost in the battle for Israel. One such man was Benjamin

Disraeli, the Earl of Beaconsfield. This is what Nahum Sokolow said of him: "Although he was educated in the bosom of the Christian Church, his heart never ceased to beat for the greatness and to feel for the sufferings of the Jewish nation, to which he belonged by the blood in his veins and the honored name he bore. Wherever there was a struggle for the rights of Jews in matters that concerned their honour and well-being, wherever there was a fight for truth and uprightness, there we see him stand—a conquerer."

"DISRAELI loved the East, and particularly Palestine . . . The conditions were not yet ripe for practical progress in Zionism but he was throughout an enthusiastic supporter of the Zionist idea, and he worked for the future."—The history of Zionism, by N. Sokolow Vol. 1 page 143-145.

Disraeli as Prime Minister of England assisted by the late Lord Rothschild obtained possession of the Suez Canal. He placed the imperial crown of India on Queen Victoria's head and took possession of Cyprus without firing a shot. What was won for Britain by Disraeli is being lost by Eden with John Foster Dulles's help.

We suggest that the so called American Council for Judaism take a look at Disraeli and emulate his example for a true and commendable attitude.

ELIAS NEWMAN  
Minneapolis, Minn.

## Doesn't Like Criticism Of Reform, Conservatism

● Editor, National Jewish Post: This is in reference to the letter written to your newspaper by a Rabbi Lipschitz.

I am amazed that you allowed this letter to be published. There are many newspapers in the United States and Canada who refuse to publish any letters that criticize any racial group or religion. This is I believe, the proper attitude.

How then can The Post, which I believe has been impartial up to now, tolerate a letter that criticizes the Conservative and Reform groups. And especially from a man who criticizes just because he defends mixed seating. Is this the National Jewish Post or the Orthodox Jewish Post?

GIL ZIMMERMAN  
Toronto, Canada.

## Fills Cultural Vacuum

● Editor, National Jewish Post: It is gratifying to know that there is an organization which renders service without pay. You are surely filling a cultural vacuum by distributing Rev. Holmes' article. Please send me 150 copies for distribution to my congregation.

Please accept my small token of appreciation. Good luck and thank you.

RABBI E. YECHIEL SIMON  
Watertown, N. Y.

## Splendid Address

● Editor, National Jewish Post: Will you kindly make available to me 500 copies of Dr. Holmes' address titled "Christianity's Debt to Judaism"?

I am confident that I can make good use of this splendid address if you will but make the same available to me.

SAMUEL L. SCHEINER  
Executive Director  
Minnesota Jewish Council

## Says Israel Owes Life To Work of H. Montor

● Editor, National Jewish Post:

By virtue of this writer's knowledge and experience, he is fully in accord with any movement toward total obliteration of the ZOA. The ZOA, in my studied and unbiased judgement, is today a menace to the existence and development of Israel as a free and democratic nation.

Zionist claims of loyalty and devotion to the ambitions of Israel are, so far as I am concerned, just so much humbug. It is now high time that the ZOA be exposed to interested Jewry for what it really is, an agency whose leaders are chiefly concerned with personal aggrandizement. At any rate, Israel has deplorably few genuine friends among the overall ZOA membership.

Israel is in desperate need of authentic friends in the diaspora, especially in the United States. Accordingly, a new organization of sincere Jews is necessary to do the work which the decadent and demoralized ZOA has failed to deliver.

I recommend to American Jewry Mr. Henry Montor as the man most competent to form and establish such a new and essential organization for Israel. Let us not forget that Israel literally owes its life to Henry Montor. It was Mr. Henry Montor who developed the United Jewish Appeal and the Israel Bond Organization, both major sources of financial income for Israel, to their current stages of effectiveness.

BARNET SPIELBERG  
Rego Park, L. I.

## For Use In Classes At Baltimore College

● Editor, National Jewish Post: I would very much appreciate receiving 100 copies of the very wonderful sermon of Dr. John Haynes Holmes entitled "Christianity's Debt to Judaism" which appeared in the Post on Friday, Dec. 30, 1955.

I expect to use these in my classes at the Baltimore City College, so I assure you that good use will be made of them. Many thanks.

HAROLD GREENWALD  
Baltimore, Md.

## Prof. Gray Says Leadership Needed

● Editor, National Jewish Post: May I congratulate you on the editorial entitled "Who Is To Blame" which appeared in your issue of Feb. 10.

Those of us who look with friendly and sympathetic eyes upon Israel, but objectively none the less (having no vested interest either in Israel, or Zionism, or Jewish, communal work), have long seen the need for the calm and sober realism which your editorial voices. Hopefully, it will bring what is so sorely lacking in the American Jewish community at this moment of crisis, forward-looking and courageous leadership.

PROF. HERMAN A. GRAY  
New York City

## Rabbi Wants 1,000 Copies For Oceanside's Jews

● Editor, National Jewish Post: I am a subscriber to your paper. I enjoyed Dr. Holmes' Sermon despite his inaccuracies concerning the Pharisees.

Our synagogue has over 500 members and a mailing list of 1000 Jewish families in Oceanside. I would greatly appreciate if you could send me enough copies of the Sermon to mail to all the residents. If not, at least to all of my members.

RABBI SLIHU KASTEN  
Oceanside, N. Y.

## SAYS RABBI SCHWARZCHILD'S POSITION HIT NAIL ON HEAD

● Editor, National Jewish Post:

Many times did I want to write to you concerning the present status of Judaism. I have read the various comments made by rabbis, educators and lay leaders concerning the conflict between Orthodox, Conservative and Reform Judaism in your paper. Rabbis defending mixed seating, rabbis opposing various ceremonies presently observed by our Jewish people and others even wanting to know by symbol if the rabbi making a statement is Orthodox, Conservative or Reform.

What actually prompted me to write this letter is the article concerning Rabbi Steven Schwarzschild's statement. I have held this point of view for years and I believe Rabbi Schwarzschild "hit the nail on the head."

How much more confusion can we thrust on Klal Yisroel?

Hoy many members of our congregations are confused as to what "category" they belong to? Heint Conservative, Morgen Reform and in Yenem Velt Orthodox!"

For thousands of years were we guided by the Bible, Talmud and their commentators. For thousands of years did the Jewish people believe in "basic Judaism." Our interpreters, our sages worked within the framework of tradition not in the framework of Greek, Roman or Western civilization. It is high time that we began to educate the people in the fundamentals of Judaism. Let us teach them the basis of Judaism so that we can have learned Jews—not Orthodox, Conservative or Reform Jews. Klal Yisroel should be Klal Yisroel and Al Pi Torat Yisroel—that is a learned Jewry.

RABBI VICTOR COHEN  
Springfield, Mass.

## HOPES SERMON REPRINTED IN NEW YORK TIMES

● Editor, National Jewish Post: I am happy to enclose my check for \$25.00, as a contribution, and would appreciate your forwarding to me, at the above New York address, 100 copies of the Sermon "Christianity's Debt to Judaism" printed in the National Jewish Post dated Friday, Jan. 13, 1956.

## Would Distribute To Hadassah Meet

● Editor, National Jewish Post:

The eighth annual conference of the Long Island Region of Hadassah, with chapters throughout Suffolk, Nassau and Queens counties, comprising 30,000 women, will take place at Rockaway Park, N. Y. on June 3, 4, 5, and 6. At this time, approximately 500 delegates come and partake of the stimulating and exciting conference sessions for three days. Upon registration, each woman receives a kit containing valuable information regarding the days ahead for her and also timely pieces of literature.

Dr. Holmes' sermon is indeed timely and most enlightening! I would like the privilege to place a copy of it into each portfolio. May we therefore please have 500 copies?

Kindly mail to Long Island Region of Hadassah 114-08 Jamaica ave., Richmond Hill, N. Y., Attn: Mrs. E. Maze.

Your kind consideration and immediate response will be greatly appreciated.

MRS. ELI MAZE  
Promotion and Publication  
Chairman  
Richmond Hill, N. Y.

## Sermon Commented On In His Congregation

● Editor, National Jewish Post: Dr. Holmes' Sermon which you published in your newspaper has caused quite a bit of comment in my congregation. I would appreciate it greatly, therefore, if you could mail me 400 copies of this Sermon so that each member of my congregation could receive one.

RABBI JULIUS GOLDBERG  
Cranston, Ill.

## Asks for 150 Copies

● Editor, National Jewish Post: I believe that you have done a tremendous service in republishing the Sermon of Dr. Holmes.

If possible, I should like to receive about 150 copies of this sermon for distribution in Richmond.

JULIUS MINTZER  
Executive Director  
Richmond (V.) Jewish  
Community Council

## Asks For 500, Calls It Outstanding Document

● Editor, National Jewish Post: The sermon of Dr. John Haynes Holmes, "Christianity's Debt to Judaism" is one of the outstanding documents which will impress the multitudes and I'm confident that it will remain unto posterity.

I would like to have 500 copies to distribute among our people who stand on the periphery of Judaism and to the ministers in this area. If you cannot supply me with this number until a later date, I would appreciate your sending me as many copies as you can spare at your earliest possible convenience.

The distribution of this sermon will be a great tribute to your newspaper and bring inestimable benefits to our people.

RABBI SAMUEL S. LERER  
Hollywood, Fla.

## 100 For Distribution To Service Clubs

● Editor, National Jewish Post: The reprint of Dr. Holmes' sermon "Christianity's Debt to Judaism" in your paper was a wonderful piece of newspaper activity. I believe that the information in that sermon should be brought to the attention of the general public time and time again.

I hope that you could arrange to send to me a supply of 100 copies of this sermon. The members of our local service clubs and other individuals should be given an opportunity to digest this comprehensive explanation of an age old—and a modern—problem.

MORRIS LEVINE  
Linden, N. J.

If you want to know what is going on in any part of the U.S. Jewish community, read The JEWISH POST.

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## THE NEWS HOPPER

## Here's A Marvelous Vacation, Spend 7 Weeks In Israel For Total Cost of \$795.00

The eighth annual Summer Institute, offering 7-week vacations in Israel for only \$795, will take the first group for the 1956 season on the new Israeli liner SS. Zion on June 22. Two other groups, all of them sponsored by the Jewish Agency, 16 E. 66th St., New York City, will leave in early July. . . . The \$13 million quota for the Albert Einstein College of Medicine of Yeshiva University still lacks more than \$3 million, a national report



meeting in Miami Beach was told last week. . . . **ALTHOUGH** they adopted him as a week old infant, Mr. and Mrs. Samuel Sklaroff have been ordered by the Rhode Island Supreme Court to return their four-year-old adopted son to its mother who has since married. The child was born out of wedlock and the mother, although originally having consented to the adoption, had changed her mind.

**IN TRIBUTE** to Dr. Israel Goldstein, who will mark his 60th birthday, a religious center is being built on the new campus of the Hebrew University in Jerusalem. Rabbi Goldstein, in

the pulpit for 38 years, is president of the American Jewish Congress.

**ISRAEL HAS** demanded \$2,656,858 damages from Bulgaria for compensation resulting from the shooting down of an Israel El Al Airline plane with 58 passengers aboard last July. Israel has asked also that Bulgaria identify the perpetrators of the tragedy, and fulfill its promise to relate how they were punished.

**MURRAY I. GURFEIN**, New York lawyer, has been elevated to the presidency of the United



Hias Service, succeeding Ben Touster. . . . A crew of drillers of Rimrock Tidelands, Inc., have arrived in Israel to assume direction of oil drilling operations for Matsada United Drilling Co., . . .

## HOLLANDER'S STAND SEEN AS UNITING OTHER WINGS

NEWARK, N. J. (NJP)—The stand of Rabbi David B. Hollander against membership of Orthodox rabbis on groups with Conservative and Reform rabbis is only another step in the evolution of a modern form of Judaism in America, according to Rabbi Ely E. Pilchik of Congregation B'nai Jeshurun here.

In the first Newark area reaction to the call by Rabbi Hollander, president of the Rabbinical Council of America, for withdrawal from the Synagog Council of America, (NJP, Feb. 10, 17, 1954) Rabbi Pilchik told the National Jewish Post that he felt the move



**PILCHIK** "ought be coupled with the intransigence reflected in Rabbi Solovitchik's standing on the strictness of separation of the sexes in the synagogue."

"All this adds up to a deepening of the isolationism of Orthodoxy in America and a pointing to an ultimate evolution of American Judaism which will combine Reform and Conservatism," Rabbi Pilchik said.

He added that the evolution would "leave behind Orthodoxy as a small, insignificant sect, like unto the Karaites of the past." He specified also that he was not critical of Orthodoxy but "am simply indicating what seems to me the inevitabilities of the future."

Rabbi Hollander had asked for withdrawal from combined religious groups so as not to give "status" to non-orthodox rabbis.

## CHICAGO ORTHODOXY HEAD CRITICIZES HOLLANDER

CHICAGO (NJP)—Another voice of disagreement with Rabbi David B. Hollander's proposal that the Rabbinical Council of America (Orthodox) drop out of the Synagogue Council of America (NJP, Feb. 10, '56), has come from Rabbi Ben Zion Kaganoff, head of the Chicago Rabbinical Council.

"I do not believe," Rabbi Kaganoff told The Post, that "Rabbi Hollander represents the voice of the majority of the Rabbinical Council of America."

**RABBI KAGANOFF'S** opinion is particularly valuable because he was one of 24 rabbis appointed by Hollander to a commission to study the Rabbinical Council's relationship.

"**IN AMERICA**," the Orthodox must work within the Jewish community to achieve certain common programs, such as kashrut observance and to raise standards of Jewish education. These gains are made . . . at

conference tables with other rabbis.

"It's our platform of co-operation without endangering religious conviction."

Turning specifically to the Rabbinical Council's position, Rabbi Kaganoff continued:

"**I BELIEVE** that if we withdraw from the Synagog Council of America, it could be a death blow to Orthodox Judaism, because we will be adopting the old German idea of . . . stepping out of the general picture . . . saving by separation."

"In the United States . . . we must be in the plan. Only by joining intrafaith groups can we make our voices heard and principles respected."

## Zeitlin Fights On Against Qumram Scrolls

NEW YORK (NJP)—Undeterred by general scholarly agreement as to the antiquity of the celebrated Qumram scrolls which were found in caves of that name near the Dead Sea, Dr. Solomon Zeitlin repeated his charges here that they are a hoax.

Speaking at a lecture at the New York Public Library, the Dropsie College professor told his audience that the scrolls are not of great antiquity but were written in the Middle Ages by non-to-literate writers and hence have no value for Judaism or early Christianity.

The Jerusalem Municipal Council has allocated 1½ million pounds for construction of air raid shelters. Tel Aviv has adopted a similar budget. . . . Israel's budget for 1956-57 Jewish year will be 775 million pounds, representing a 3.7 per cent increase over the current budget, but not calling for any added taxes. . . . The voluntary defense fund being raised by Israel citizens has already passed the 20 million pound mark.

**PRESIDENT** Itzhak Ben-Zvi of Israel and David Ben-Gurion, prime minister, received personal gifts of \$2,000 and \$1,000 Israel bonds from Harry Silverberg, of Winnipeg, Can. Silverberg bought the bonds for the two Israelis for personal gifts to them when he was Israel bond chairman. Rabbi Arthur Chiel, of whose congregation Silverberg was president, made the presentation in Jerusalem.

**A DRIVE** to raise \$500,000 to expand Boys Town Jerusalem was launched in New York by Max Abrams, of the Emerson Radio Corporation. . . . A gift of \$100,000 has been received by Beth David Hospital in New York from Dr. Louis Hauswirth, director of medicine emeritus at the infirmary, on his 80th birthday.

**AN ISRAELI** fisherman, learning how we do it here, is among the 11-man crew of the "Ruth-Moses, one of the fleet operated out of New Bedford, Mass., by Moses Schonfeld, an active Zionist. Hailing from Hulata, Nahum Carmeli is studying American fishing methods.

**WILHELM SILGART**, deputy chairman of the German Party has been sued by the Association of Nazi Victims in a Berlin court on charges of attacking Jews in public speeches. . . . Eighty-two Indian Jews, the first to arrive in Israel in the past half year, reached Tel Aviv last week.

## Avalanches Bury 2, 1 In U. S., 1 In Austria

NEW YORK (NJP)—Avalanches of snow claimed the lives of two Jews in widely separate parts of the world.

The body of Dr. Aaron Leve, 28-year-old psychology professor at Eastern University was recovered on Mt. Washington in New Hampshire where he was buried as snow suddenly enveloped him and four other companions on a walk last Sunday. His friends escaped unharmed.

From the Austrian Tyrol in the Alps came news of the death under similar circumstances of K. Fleming, of Bradford, England, who was active in Jewish work there.

## SPRING CONCERTS SET

NEW YORK—The Israel Philharmonic orchestra has scheduled six concerts for tourists during spring. It was announced here recently by the Israel Government Tourist office.

## Liberal Ruling Is Issued

### Agunot Given Right To Remarry, Although Evidence Circumstantial

LONDON (NJP)—Basing his decision on circumstantial evidence and not actual eye-witnesses as heretofore demanded, Dayan (Judge) Abraham Rapoport of the London Beth Din (Jewish court of law) has granted permission to a refugee Jewish woman to remarry, although she is an agunot. An agunot is a widow who is not allowed to remarry under Jewish law because the death of her husband cannot be proven.

In his responsum, Dayan Rapoport ruled the widow could remarry because the overwhelming majority of inmates of concentration camps who could not buy their lives, did not survive and that at the time he was last seen the husband was very ill and thought not likely to survive. He added that no trace of the husband has been found despite long search.

The ruling said the husband's death could be presumed with virtual certainty.

## BIGWIGS IN MIAMI BEACH AS UJA TO OPEN DRIVE

MIAMI BEACH (NJP)—The big guns of the United Jewish Appeal arrived here early for the conference here this week end opening the 1956 drive.

Headed by general chairman William Rosenwald and President Edward M. M. Warburg, the preparatory group included Dewey D. Stone of Boston, Morris W. Bernstein of Syracuse, Samuel H. Daroff of Philadelphia, Joseph Holtzman of Detroit, Sol Luekman of Cincinnati and Jack D. Weiler of New York, all national chairmen. Joseph Meyerhoff of Baltimore and Fred Forman of Rochester, chairman and vice-chairman of the 66-man national campaign cabinet, and Rabbi Herbert A. Friedman, executive vice-chairman of the UJA, also were on hand.

At the final session on Sunday night, the principal speaker will be Dr. Giora Josephthal, treasurer of the Jewish Agency and head of its immigrant absorption department.

The UJA's has a two-fold goal, \$105,283,435 for the regular campaign, and an additional \$25,000,000 plus for its special fund.

## Names In The News

### Did Yon Haben At 13 Years Old

**A PIDYON HABEN** ceremony, redemption of the first born, was held 13 years late for David Makiesky, son of Mr. and Mrs. Milton J. Makiesky of St. Paul. The American Jewish World said the delayed ceremony, missed because the elder Makiesky was in the army, was advised by Rabbi M. Benjamin Silman and took place just prior to David's bar mitzva.

**WITH THE RABBIS**—Rabbi and Mrs. Joseph M. Reich, of Cleveland, announce the birth of a second son, Sherman Shaye on Dec. 29. . . . Rabbi and Mrs. Abraham J. Mesch of Birmingham, Ala., announce the bar mitzva of their son, Barry, last Saturday morning. . . . A jubilee celebration marking the 25th anniversary of Rabbi Robert Gordis' service to Temple Beth-El of Rockaway Beach, N. Y., will take place on the week-end of Feb. 24.

## SCHOLARSHIPS STARTED

JERUSALEM—The Federation of Building Contractors' association in Israel has established 22 scholarships for gifted and needy students of the Technion.

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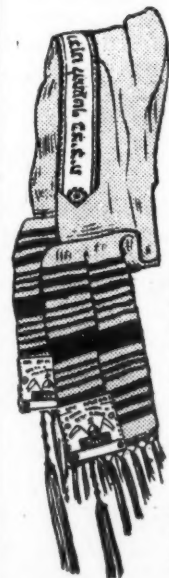
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